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PSYCHOLOGY AS A SCIENCE.

BY ALEXANDER WILDER, M.D., F.A.S.

"I marvel that in their books
They know not, with certainty,
What are the properties of the Soul;
Of what form are its members,
What region is its abode,
What breath, inflowing, sustains it."
—TALIESIN: *Elements of Knowledge.*

WE read in classic story of a famous sculptor who carved the statue of a beautiful woman so perfectly that he became enamored of it, and by the energy of his love procured it to be endowed with life, the faculty of speech, and all human qualities. In this tale we may find more than the lively conceit of a myth-maker, and we shall do well, accordingly, to give it our thoughtful consideration, and to seek for its profounder meaning. It is plainly the suggestion of inherent ability in the human being to effect what is earnestly desired and willed, even to the bringing of energy and the imparting of life and soul to what is relatively inert and moribund. We may find in it some explanation of the problem of our own existence. To comprehend this intelligently we must also grasp and understand what may be learned of the essential characteristics of mind and soul, and the relations of these to all things else. This kind of knowledge is appropriately ranked under the head of *Psychology*. It

includes within its purview all that pertains to the soul, its faculties and functions, and to its connections and relations with the body and corporeal conditions.

There are different interpretations, however, given this term by authors and lecturers, that are more or less variant and confusing. In some scientific circles it is chiefly employed to embrace the several types of insanity which are characterized by nervous derangement and mental aberration, overlooking entirely the higher spiritual nature. Sir William Hamilton explains it more critically, as denoting "the science conversant about the phenomena of the mind, or conscious subject, or self, or ego." Heysé, however, gives a more explicit definition. He distinguishes between the soul as the living principle, and the spirit as the rational or spiritual quality. He accordingly regards the terms *psychic*, *psychal*, and *psychical* as describing the relations of the human soul to sense, appetite, and the outer visible world, in contradistinction to those superior faculties which have to do with the super-sensible region.

We are frequently compelled, nevertheless, to accept everyday usage at the expense of critical accuracy of expression. The word *mind*, as employed by the older philosophic writers, denotes the spiritual element, whereas many consider it to mean the soul, and it is more commonly regarded as signifying the understanding or reasoning faculty. We may, however, avoid misconception to some degree by contemplating the nature of the soul itself. As contrasted with the body, it may very properly be described as a spiritual substance or corporeity. In this sense the Apostle Paul actually denominates it a spiritual body, as distinguished from the psychic (I. Cor. xv. 44). More definitely, however, it is the individuality, including, and yet in a manner distinct from, the superior, diviner element of our being. "In other words," as the eminent Professor George Bush declares, "the Soul is that principle in man that constitutes his personality; and this is but another form of saying that *the soul is the man himself, as a living, thinking, feeling, active being.*" This may be further shown very forcibly by comparing the passages in the three synoptic Gospels, in which

the phrase, "lose his own soul," is interchanged with the expression, "lose himself."

The philosophic thinker will recognize the fact of the different qualities and characteristics of the psychic nature. In the higher department it is intellective, and *knows;* in the lower plane it is moral and sensitive, and *feels*. The latter is more closely incorporated with the physical life; the former pertains to the noëtic and spiritual. They are by no means always concurrent in impulsion. We may feel and desire in one direction at the same time that our convictions move us in another. "So, then," says Paul, when noting this internal conflict, "with the mind [or noëtic faculty], I myself serve the law of God, but with the flesh the law of sin." The Apostle, it will be perceived, is careful in his use of terms. He represents our nature as consisting of "spirit and soul and body," and the *Epistle to the Hebrews* speaks of "the dividing asunder of soul and spirit." This distinction is often neglected in common speech, but we find no room left here for such indefiniteness. The spirit, or intellective principle, is plainly represented as the nobler element of our being. "The natural man" is an expression indicating unequivocally the person in whom the psychal quality is predominant. "He receiveth not the things of the spirit," says Paul, "and cannot know them; but he that is spiritual exploreth everything." The one may be learned, but the other only is wise.

The philosophers, it is proper to remark, while they made like distinctions, employed other terms. They regarded the spirit as simply the "breath of life," having no important quality of a superior character. In their descriptions it appears to have been similar to the *nervengeist* of the "Seeress of Prevorst," the principle imparting life and energy to the corporeal system. The soul was represented as being the entire personality, having the body for a temporal investiture; the sensuous part being intimately allied to the mortal nature, even perishing with it,* and the mind or intellect to the immortal.

* "The junior divinities, receiving the immortal principle of the soul, next fashioned the mortal body, making it entirely to be a vehicle thereto, and forming within

The same concept appears in the books of *Genesis* and *Job*. "The Lord God formed man—dust of the ground," the one record declares; "and he breatheth into his nostrils the breath [*nasama*] of life, and man is a living soul." Elihu is somewhat more explicit. "There is a spirit in man [or human-kind], and the inspiration [*nasamat*] of the Almighty maketh them intelligent" (Job xxxii. 8). Thus the understanding or intelligence is set forth as an outcome, projection, or descent from the superior intellect, the pure or intuitive reason, by an inflowing of the Eternal Mind.

At this point we digress in order to note the office and relations of the psychic to the corporeal nature:

PSYCHOLOGIC PHYSIOLOGY.

"For of the soul the body form doth take;
For soul is form, and doth the body make."
—*Spenser.*

It is almost superfluous to remark that the whole mental and psychic portion of our being is by general consent recognized as pertaining to the nervous system. We must, however, repudiate the opinion that emotion, thought, and intellection are merely products of that part of our constitution. The higher intellect has not grown out of the physical nature, like a mushroom out of sordid earth. It made the external nature and is not made by it. Possessing the faculty of intellection, signified by thought, speech, and act, the spirit of man "goeth upward," while that of the beast "goeth downward to the earth." This faculty is the patent of nobility from the eternal world. Because that such is his nature, man has a brain and outlying nervous structure, superadded to the vital and organic system, and fashioned by the creative energy of the mind, surpassing all that any animal has. The form of the body follows and is shaped by the directing power of the soul. Hence,

it a separate mortal kind of soul, possessed of certain dire and necessary passions. . . . They lodged man's mortal portion separately from the divine, in a different receptacle of the body" [the thorax and trunk].—PLATO: *Timæos*, xliv.

as bramble-bushes do not bear grapes nor are produced from the seeds of grapes, so the human soul is never found in association with a body other than human.

The nervous system, corresponding to the psychic nature, is therefore twofold. There is the cerebro-spinal axis, consisting of the brain with its commissures, the sensorium beneath, the cerebellum to supplement and perfect the action of the brain, the spinal cord and nerves—all radiating and proceeding from that centre of force, the *medulla oblongata;* likewise the ganglial or sympathetic system, including the various ganglia of the viscera and outlying regions, with the prolongations and nerve-cords which unite them to one another and to the other parts of the organism. The origin of the sympathetic nervous system is in the solar or semilunar ganglion at the epigastric region of the body. From this point all its branches and kindred structures proceed, and to it every emotion refers itself as to a common centre. The instinct of the child and the observation of the intelligent adult abundantly confirm this. We all know the sickening feeling of fear, the exhilarating effect of joy, the morbific and restorative influences of the various emotions, according as the will is itself enfeebled or aroused into energetic activity.

A ganglion is a collection of minute nervous vesicles and molecules, and its principal office is to elaborate and disseminate nerve-force. The sympathetic system is termed *ganglionic*, because it consists chiefly of nerve-structures of that character. The structure of the ganglia of that system is essentially different from that of the ganglia of the cerebro-spinal axis, thus significantly indicating a corresponding diversity of functions.

The *medulla oblongata*, at the summit of the spinal cord, is formed at a very early period of ante-natal existence. It is the germ from which the entire cerebro-spinal nervous system is developed, and has been defined as the equator of the cerebro-spinal axis and the seat of energy of all the organs within the skull. From the little bulb at the upper extremity of the spinal cord are produced the striate bodies, the optic thalami, the corpora quadrigemina and other ganglial bodies of the

sensorium, the cerebellum, and finally (the highest and noblest of all) the cerebrum itself. It has been aptly suggested that these various organs are the roots of the Human Tree, and that the spinal cord with the innumerable nerves issuing from it are the branches.

With such a comparison, it will be pertinent to contemplate the ganglionic system as auxiliary, affording the physical energy for its support. The countless ganglia of which that system is composed are so many centres and sources of nervous and vital force. The great central ganglion at the pit of the stomach has its name of *semilunar* from its peculiar shape. It is sometimes denominated *solar* because that region of the body was anciently believed to be under the special control and vivifying influences of the sun.

These ganglia abound through the entire interior of the body, and are named from their respective situations—cephalic, thoracic, and abdominal. There is also a double chain of them, more than fifty in number, extending all the way beside the spinal column, which are likewise designated by their localization—cervical, dorsal, lumbar. They give off fibres to the spinal nerves as these issue from the vertebral cavity, and thus constitute an important part of the nerve-trunks from their origin to their extremities.

There are also *plexuses*, or networks made up of nerve-cords from ganglia of the sympathetic system and filaments from certain of the spinal nerves. In this way the whole are combined in one complex nerve.

It is not in our power to define the extent or amount of the aggregate mass of the ganglionic nervous system, but one writer declares that it constitutes a great part of the volume and weight of the whole body. This will seem plausible enough when we bear in mind that it extends over the internal organs, where the spinal nerves have but a limited distribution; that it lines the blood-vessels with its fibres, permeates every gland, and has fibrils in the same trunk with every nerve of the other systems. The innumerable glandular structures are thus supplied as well as the thoracic and abdominal viscera. The in-

ternal organs are more abundantly furnished than external ones; hence the female body, by virtue of its peculiar conformation, has a much larger quantity; and accordingly, from this richer endowment, women and the females of the animal races are generally longer-lived and more able to endure. If this nervous connection should be broken off from any of these organs or viscera, the effect would be like an actual removal. Its specific vitality would cease, and its contribution to the sum total of the bodily life would be withheld.

Descartes taught that the soul and corporeal nature interpenetrated in every part of the body, "really one, and in a sense indivisible." He insisted, however, that one point, midway in the head, may be called in a special sense the seat of the mind. In the *conarion*, or pineal gland, thought and the vital forces meet and communicate. A later writer, adopting this hypothesis, designated this gland as the central ganglion, "worthy of being styled the president of the organic system." This is certainly plausible; for the pineal gland is connected by "peduncles," or bands of white fibre, to the optic thalami, and injuries of it will produce ophthalmic disturbances, and these in turn will extend to other organs of the cranium and over the body, producing death if carried to a sufficient extent.

In short, the cerebral and spinal systems acting together perform the several functions of sense, thought, and decision. Impressions are conveyed to the brain, reflected upon, passed over to the cerebellum in order to complete the work (sometimes denominated "unconscious cerebration"), and returned to the consciousness for final decision and action. The philosophers have but expressed the universal experience and conviction, when they declare the head to be the temple and abode of the rational soul or intellective principles, "our most divine and sacred portion."

The ganglionic system is directly employed with the vital and organic functions: respiration, nutrition, secretion, absorption, calorification. These being under its immediate influence and control, it must operate equally at the brain as at the stomach, at the spinal cord as at the liver. The entire sys-

tem operates consentaneously, and in direct harmony with the mental and psychic impulses upon the thought and emotional impressions.

It is evident, therefore, that the germinal principle of the body is nerve-substance, and that all the parts, tissues, membranes, and histologic structures are outgrowths or evolutions from the ganglial system, if not simply that system extended and differentiated. Ackerman insisted upon the hypothesis declaring the ganglionic nervous system to be the part first formed and the germ of everything that is afterward to be developed. It is fully formed, Blumenbach affirmed, while the brain appears still a pulpy mass. "The first effect of the vital properties, whatever they may be," says Lawrence, "are directed toward the development of a Central Organ, the solar ganglion predestined to hold a relation to the dull and unmoving organism precisely as that of the vital fire to the animated statue of Prometheus."

It is the foundation which is laid before the superstructure is built. While the brain and spinal marrow constitute this organism by which man sustains relations with the external world, the ganglionic system is the organ of subjectivity. He feels with it, and from this instinctive feeling in joint action with the reflective faculties he forms his purposes. "We will find," as Dr. Kerner remarks, "that this external life is the dominion of the brain—the intellect which belongs to the world; while the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic and ganglionic system. You will further feel that, by virtue of this inner life, mankind is bound up in an internal connection with nature." Dr. Richardson is equally positive. "The organic nervous centres," he declares, "are the centres also of those mental acts which are not conditioned, but are instinctive, impulsive, or, as they are most commonly termed, emotional."

Hence, instinct is essentially a portion of the ganglionic system. The infant manifests it in common with the various tribes of animals; it is alike in both, and is not amenable to the reasoning faculty. The emotions are exhibited through

this part of the physical structure. Every new phase of life, every occurrence or experience which we encounter, immediately reflects its influence upon the central organism of the body and upon the glandular system. Emotional disturbance affects every vital function. We lose our appetite for food, we are depressed and languid, or cheerful and buoyant, at the gratification or disappointment of our hopes, or at some affectional excitement. These influences, if prolonged and carried to an undue extent, will bring about permanent disorder. Such manifestations as the impairment of nervous force, weakness and vacillation of will, lack of decision, depressing emotions, and irregular action of the muscles are directly resultant. They are by no means to be referred primarily to lesions or morbid conditions of the brain or spinal system, but belong to the organic centre itself. The whole range of disorders characterized as *nervous* have their beginning there. Persons afflicted with such complaints generally exhibit more or less of something amiss with the liver or stomach, or the parts accessory or subordinate to these organs. This is true of epilepsy, hydrophobia, tetanus, delirium tremens, hysteria, chorea, and paralysis in its several forms. Insanity is not an exception; it is chiefly a functional disorder, and really a disease of debility.

Dr. Kreysig carries this hypothesis to the entire category of bodily disorders. He declares in so many words that "the elements of general and internal disease, or the morbid predispositions which form the most important objects of treatment, may all be reduced to vitiated states of the blood and lymph, or to derangements of the nervous system." The symptoms manifest in the various complaints confirm this statement. Fever exhibits results analogous to those produced by blows at the pit of the stomach. Cholera exhibits like evidences of impairment. Violent exertion which exhausts the vital force at the physiological centre, the solar nerve-tissue, the shock of surgical operations, the passions, fear, grief, anger, even sudden joy, will attack the citadel of life, paralyze the sympathetic system, suspend the various functions, and even produce death when sufficiently intense.

Microscopic observation, in its present stage of completeness, has not afforded conclusive evidence to the contrary. Changes sufficient to produce the most acute diseases, and even to subvert life itself, may take place in the nervous system without being demonstrable to the senses. It is evident that a power or influence is operative which transcends the province of common scientific explorations. We are thus brought again to our starting-point—

THE HIGHER PSYCHOLOGY.

It is apparent that the psychic entity, which has the closer relations to the natural world and to the corporeal structure, is more directly accountable for the accidents and disorders of our every-day life, whether physical, moral, or social. That it pertains to the ganglionic rather than to the cerebral system as its informing principle is undoubted. Through it we love and hate, hope and fear, trust and doubt, become disordered in body, are restored to health, and are preserved without scath although the pestilence walk at noonday. This is a knowledge pertaining to the higher medical art, and of inestimable value.

By no means need we suppose that the methods now in vogue, consisting as they do of temporary expedients, unphilosophic opinion, inability to investigate causes, and an unscientific medication which often conflicts with the native healing forces of the body, can always predominate. There must be an aim to recruit as well as sustain the vital forces. The dreams of sages and prophets were not altogether visionary. It is true that virtue can pass from one person to another to heal the sick and cheer the despondent. We may not even scorn or disregard as irrational or fanciful the belief that these things may be done by energy derived from a superior source. More things are possible than some incredulous individuals are willing to acknowledge.

That mental shock and despondency, even imagination, can produce disease and cause death is a familiar fact. Cancer and consumption are thus occasioned. Certainly it is reasonable

that there is an equal and even a superior vivifying energy of mind, spirit, and will, to overcome morbific influence and restore to soundness. Macbeth's demand was by no means without warrant:

> " Canst thou not minister to a mind diseased;
> Pluck from the memory a rooted sorrow;
> Rase out the written troubles of the brain;
> And with some sweet oblivious antidote,
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart? "

"Of all truths we know," says Dugald Stewart, "the existence of mind is the most certain." We feel conscious that that something of us that thinks and wills and reasons is permanent and enduring. While the body is in a state of constant change, and every particle of it is wasted and replaced within a certain period, the being that we recognize as self, as our own actual personality, remains essentially the same. There is an eternal life, a life of the eternal world, which was before our birth upon this earth, which still is, and will be after our existence here shall cease; and of that life and that eternity we are essentially a part. Plato has explained this as one who knows. "With respect to the highest and most leading part of our soul," says he, "the Deity assigned this to each individual as a demon, or superior intelligence. It resides at the summit of the body, and raises us from the earth to our cognate place in heaven."

In conclusion, Psychology as a science includes in its purview the higher elements of human physiology, the more genuine methods of the healing art, and whatever relates to the interior mental and moral nature of man. Well understood, it realizes an expertness in all these departments of knowledge. It transcends empirical science by a nobler philosophy. It takes account of all which we need to know about man and his necessities, his relations to his fellows and to the world beyond. It is exalted in its scope without being visionary; intuitive, without being irrational or illogical. It has in its province all

that is to be desired, believed, or known. Sublime as the highest vision can render it, it pertains to the thought and every-day life of the feeblest and the humblest. It is the wisdom of means as well as ends. It overlooks nothing. It is the real art of accomplishing. Sage and scientist have no monopoly of it that can exclude others less favored of circumstance or fortune. It is the knowing of the right and true in the right way and with the right purpose.

WHENCE AND WHITHER?

BY CORA LINN DANIELS.

WITH the old Persian poet, the soul of one who is thoughtful may question:

> "What, without asking, hither hurried Whence?
> And, without asking, Whither hurried hence?"

—and stand appalled at the possibilities of his own being, or the unknown realities of an unremembered state. For the history of the world abounds with occult speculations, theories, beliefs, and alleged facts which offer the profoundest subjects for inquiry and lead the earnest mind to an almost solemn examination of their claims. He who was called by ancient chroniclers "the king of the wise, in science unrivalled, the very paragon of his age"—Omar Khayyam—wrote in one of his most exalted moods:

> "Up from Earth's centre through the Seventh gate
> I rose, and on the Throne of Saturn sate,
> And many a knot unravelled by the road,
> But not the master-knot of human fate.
>
> "There was the Door to which I found no key;
> There was the Veil through which I could not see;
> Some little talk awhile of Thee and me
> There was—and then no more of me and Thee."

And this supreme mystery has been the theme of thought for centuries before and after him—from the Hebrew revelation to the last exposition by a fledgling divine; from the dim antiquity of hoary India to the last séance of a spiritualist medium in our new and sceptical metropolis of America.

What are we? Where did we come from? Where do we go? Have we always existed? If so, in what form? Shall we always exist? If so, in what state? These questions force themselves upon the dullest intellect and grow more tremendous in scope and meaning the more that intellect becomes

broadened in its powers. Assuming that the spirit of man has always existed in some form, one of the most ancient and most universal beliefs has been that it returns to earth periodically; and out of this has grown the theory of the transmigration of souls—held by some thinkers even to this day.

The reincarnation of Buddha is well known to be an article of belief among the Hindus; and although according to Mr. Stanislas Julien, the French translator of the sacred Chinese texts, there is a verse in the *Lotus* which says that "A Buddha is as difficult to find as the flowers of Udumbara," yet the testimony of many eye-witnesses—among them the eminent scientist and sceptic, the correspondent of the French Institute, the Abbé Huc, whose works of travel in Thibet and China made him renowned—at least gives a practical value to the often-claimed fact. If we refer to ancient authorities for narratives of reincarnation we can readily find hundreds from different nations and times. Those who have veneration for all things old must naturally take the theory into consideration; but to those who cannot conceive of living their lives over again without a certain shrinking and abhorrence, the following doctrine (held by the adepts and mystics of remote periods) will bring encouragement and comfort:

"They reasoned that reincarnation, *i.e.*, the appearance of the same individual, or rather the same spirit in a human form, twice or more upon the earth (sometimes at periods of time widely apart) is not a rule in nature but an exception; that it is preceded by a violation of the natural law of harmony, and happens only when nature, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral soul which has been, as it were, tossed out of the circle of necessity by accident or crime."

Doubtless they argued that the allotted period of life here is analogous to the allotted period of the physical embryo, and that if, according to nature, we are "born again" (naturally) out of the earthly and physical into the heavenly and spiritual, ours will be a true and living birth; while if through violence or crime we are thrust out of the physical envelope before the proper time, we shall have but imperfectly formed spirits, unable to breathe the spiritual atmosphere, and must go back to

complete our spiritual form. The Catholic prayer: "From sudden death, good Lord, deliver us," may have arisen from some deeper instinct or knowledge on the part of the fathers of the Church than is generally understood, since it appears that the instantaneous severing of the soul and body of a healthy organism may produce the terrible result of reincarnation!

"A dead man weighs as much as a living one." Thus do materialists deny the presence of anything in the human frame but matter. "How much does the soul weigh?" they ask, as if this question were a clincher and that no one could reply to their unfaith. What is the weight of electricity, or of light, or of sound, or of thought? The brain weighs no more alive than dead; yet in one case it is filled and permeated with thought, and in the other the thought is gone. "Though I were perfect, yet would I not know my soul," exclaimed Job, in his humility. Surely those who deny they have a soul because they cannot weigh it are in a far worse situation than he! Yet thought can overcome the attraction of gravity even in these very sceptical minds. Their bodies are tied to earth, but their thought can fly to Saturn in an instant. They do not deny that they have ideas, and very logical and practical ideas, too—solid, profound, and real. How much do they weigh? An old writer asserts:

"Spirit follows a line parallel with that of matter, and the spiritual evolution goes hand in hand with the physical; therefore—if grossly attached to earth, the senses, and sensual pleasures—the body, vital with physical forces and pulsing with animal vigor, when instantaneously severed from its spiritual counterpart, receives a shock sufficient absolutely to thrust out the spirit and soon falls into decay. But the spirit, by exercise of supreme attraction and will, may enter another body and become once more a living human being."*

Thus taught the sages of the old-time world; and modern spiritualism (in some of its finer phases) claims to disclose to the earnest student a glimpse of confirmation—a lifted corner of the veil which so "thinly intervenes" between that other existence and our own. Of course it is highly romantic and

* Will that "other body" weigh more upon the spirit's entrance?

wonderful, and we listen to it with what the Indian fakir would call "long, dull Western ears," and toss it off with a smile of conscious superiority. *We* shall never reincarnate! How do we know we are not reincarnated now? If we never did live in a previous existence, somehow, somewhere, how come we to live now?

After all the arguments have been weighed and sifted we come to new ideas on this strange subject. Reincarnation presupposes pre-existence, and we can all remember a time when we seemed to catch a fleeting glimpse of something we had experienced before, without knowing just when or where. Tennyson in his wonderful "Two Voices," which is perhaps the only successful attempt to put philosophy, logic, and metaphysics into true poetry, has thus tersely put the whole objection to the position of those who deny Plato's doctrine:

> "A vague suspicion in the breast
> That to begin implies to end."

But if there is no end and no beginning, but an eternal round of being, and we have *come again*—what a downfall for some of us who have lapsed from that to this!

Reincarnation has its votaries to-day as well as in that distant epoch when Cheops ruled the world; and while the idea must enter the Occidental mind with the slow gain of one or two hundred believers in a generation, the Oriental character—ever prone to the strange, the hidden, the so-called supernatural—receives it with the ease and grace with which it conjures up its fairy tales and gives to us, throughout its fascinating literature, its long-retained conception of the eternal, ever-changing soul.

As a striking instance of an innate tendency, even in the Occidental mind, to have vague fancies of a life before, note Wordsworth's immortal lines:

> "Our birth is but a sleep and a forgetting;
> The Soul that rises with us, our life's Star,
> Hath had elsewhere its setting,
> And cometh from afar.

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

In the immediate present we have that remarkable novel by George Du Maurier, "Peter Ibbetson," which delineates the various phases of the belief in a past existence for the hero, whose ears ring with a chime:

"There is an old French air,
A little song of loneliness and grief,
Simple as nature, sweet beyond compare,
And sad past all belief!

* * * * * * *

"And when that little song
Goes ringing in my head, I know that he,
My luckless, lone forefather, dust so long,
Relives his life in me!"

Perhaps there is no more singular testimony to the belief in an existence prior to the present life in the body than that given by Jesus Christ in one of his most solemn moments: "Before Abraham was, I am." And in that marvellous prayer before the crucifixion he uttered these words: "And now, O Father, glorify thou me with thine own Self, with the glory which I *had* with thee *before the world was.* . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me *before the foundation of the world.*"

But, unillumined by that strange knowledge or transcendent faith, following thoughtfully the quatrains of my favorite poet Omar, I come once more upon lines which portray, more eloquently than mine, my own position on this question:

"Then of the Thee in me, who works behind
The Veil, I lifted up my hands to find
A Lamp amid the Darkness; and I heard
As from Without, 'The Me within Thee, blind.'"

THE ELEATICS AND CHINESE ON "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE fundamental conception of the Ionic school of the early Greek philosophers was that of "one ever-changing, self-developed universe." Ritter has called their system "Dynamical Physicism." The next school in chronological order is the Italic. The fundamental idea here is "one unchanging, self-existent universe." If we follow Ritter's method of naming these schools, we must call this one the school of Transcendental Physicism. Its most renowned philosophers are Xenophanes, Parmenides, Zeno, and Melissus. They are also called Eleatics—from Elea, in Lower Italy, where most of them resided as colonists.

Xenophanes (about 569 B.C.) "brought the sword" to the world. Though a poet himself, he fought the poets bitterly for their idle tales and anthropomorphic presentations of the Deity:

> "Such things of the gods are related by Homer and Hesiod
> As would be shame and abiding disgrace to any of mankind:
> Promises broken, and thefts, and the one deceiving the other."

He firmly believed in

> "One God, of all beings, divine and human, the greatest;
> Neither in body alike unto mortals, neither in spirit."

Note this scathing criticism:

> "· · · men foolishly think that gods are born like as men are,
> And have, too, a dress like their own, and their voice and their figure:
> But if oxen and lions had hands like ours, and fingers,
> Then would horses, like unto horses, and oxen to oxen,
> Paint and fashion their god-forms, and give to them bodies
> Of like shape to their own, as they themselves too are fashioned."

But Xenophanes was not bitter by nature. His satire grew out of his clear recognition of the unity and perfection of the Godhead. He knew too well how little we can and do know. Timon, the sillograph, puts these words into the mouth of Xenophanes:

"Oh that mine were the deep mind, prudent and looking to both sides!
I am now hoary of years, yet exposed to doubt and distraction
Manifold, all-perplexing; for whithersoever I turn me
I am lost in the One and All."

Xenophanes,* "looking upon the whole heaven, affirmed that unity is God." Many philosophers have interpreted this saying by declaring that Xenophanes held the doctrine that "God is a sphere." But Xenophanes was neither a physicist nor a mathematician. He was a poet. With the poet's intuition he looked to Heaven, the all-encompassing element, and proclaimed *that* the great Being. Cousin† also holds that view. He says:

"The epithet *spherical* is simply a Greek mode of speech to indicate the perfect equality and absolute unity of the Deity, and of which a sphere may be an image. The σφαιρικός of the Greeks is the *rotundus* of the Latins. It is a metaphorical expression like that of 'square,' which means *perfect.* This latter expression, now commonplace, had at the beginning of mathematical science something noble and elevated in it, and is found in most ideal compositions of poetry. Simonides speaks of a 'man square as to his feet, his hands, and his mind,' meaning an accomplished man. The metaphor is also used by Aristotle. It is not, therefore, surprising that Xenophanes, a poet and philosopher, writing in verse and incapable of finding the metaphysical expression which answered to his ideas, should have borrowed from the language of imagination an expression which did express his idea."

What Xenophanes looked for and found was the All:

"Wholly unmoved and unmoving it ever remains in the same place,
Without change in its place when at times it changes appearance.
But finite things were moved by the All—
Without labor, he ruleth all things by reason and insight."

* Aristotle: "Metaphysics," IV.

† "Nouveaux Fragmens Philosophiques," page 79.

He did not take his stand upon space and duration. He knew that our dignity consists in thought. I feel inclined to attribute to him the words of Kant:*

"Two things fill my spirit with ever-fresh and increasing wonder and awe, the oftener and the more steadfastly my thoughts occupy themselves therewith: the starry heavens above me and the moral law within me."

The fragments left us of Xenophanes's writings are so few that it is difficult to say what he really taught. He is reported to have described the Deity as homogeneous, viz., "to have maintained the qualitative simpleness of the divine essence simultaneously with its unity." † But the general idea conveyed by the fragments is that Xenophanes did not apprehend Being in a purely metaphysical manner, but theologically as the Deity, the Divine Spirit ruling the universe. "Metaphysics with Xenophanes sprang not from the consideration of Nature, but from the conflicts of reason with the existing theology." ‡ We owe it to Xenophanes to say that he was the first §—in the West—to say "everything is one," though he did not give this unity a very definite determination. His successor, Parmenides, carried the Eleatic doctrine to its logical end.

Parmenides (about 515 B.C.) holds that the All, in itself, can only be conceived as One, because the All (viz., all that exists) is in its essence the same. Only Being is. Non-Being cannot exist; it cannot even be expressed or conceived. Being cannot begin nor cease to exist. Being *is;* it never *was* nor *will be.* It exists in the undivided Present. Being is indivisible; all space is filled with Being. Being is immovable and cannot be incomplete or defective. Thought is not separate from Being, for there is nothing outside Being. All thought is thought of Being. With Parmenides, Being and thought are identical. He recognized in all things but One—Being. The Non-Being of popular opinion he likens to night, while Being is light, or

* "Kritik der praktischen Vernunft." Beschlusz.

† E. Zeller: "Philosophie der Griechen," I.

‡ Teichmüller: "Studien zur Geschichte der Begriffe," page 612.

§ A. Schwegler: "Geschichte der Philos," VI.

fire. Some authorities say that he called Being and Non-Being respectively "warm and cold, fire and earth." *

Passing by Zeno, we come to Melissus (about 440 B.C.), who, like the former, defended the doctrine of Parmenides. All that has been transmitted to us of Melissus's doctrine of Being, says Zeller,† may be reduced to the four determinations of its eternity, its infinity, its unity, and its invariability. That which *is* is underived and imperishable. Were it derived, it must have come either from Being or from Non-Being. Of course it cannot be derived from the latter. If it arises from Being it is not derived, but has existed previously. If it passed away it must resolve either into Being or into Non-Being. Of course it cannot become non-existent, and if it passes into Being it cannot be said to perish. If Being is eternal it must also be infinite, having no beginning nor end. Melissus directly infers the unity of Being from its unlimitedness. If there were several Beings, he says, they would necessarily all be limited in regard to each other. If Being is unlimited, it is also one. Multiplicity in Being is inconceivable. The many must be separated by the void; but there can be no void, for that would be Non-Being. Being cannot move; it can experience no increase, no change, no pain; it is changeless, invariable.

The distance between the practical notions concerning Being held by the Eleatics and those of the Chinese is not so great as it might seem. Xenophanes's doctrine that "God is a sphere" may receive a very good commentary from the Chinese idea of "Heaven;" and if we attribute to him the saying of Kant about the starry heaven and the moral law, we obtain from Chinese sources still more help to understand him. The fundamental idea of Chinese life may well be said to be the "Being" of Parmenides and Melissus. At any rate, to the Greek philosophic speculations, which in themselves are only theoretical, we find in Chinese life a corresponding practical realization. I am not now speaking of the modern Chinaman,

* For further notice of Parmenides's philosophy of Being, the reader is referred to my article in THE METAPHYSICAL MAGAZINE for March, 1895.

† E. Zeller: "Geschichte der Philos," IV.

but of that Chinese life which culminated contemporaneously with the above-mentioned philosophers. I say "culminated contemporaneously," but the phrase must not be understood historically; for China, like India, lies as it were outside the world's history.

History begins with the self-development of the race, or the point at which man develops consciously toward a definite end. In China there is no such development; there is only a stationary condition, or, as we must call it, an existence in Being. The Chinese are in the ever-present Now. Their so-called historic records are not chronology as we understand it; they are pure image-makings. A nation or a people that does not make a distinction between a lower natural and a higher natural existence, but merges both into one idea, is one kind of un-historic people,* as, for instance, all savages. A people that does not live for earthly ends, but allows all purposes of time and space to be pushed aside for a universal idea—as, for instance, the Hindus—is also an un-historic people. Finally, a people living entirely for earthly purposes, even though these are pure expressions for the higher natural life, and to which the higher natural life is identified with earthly purposes, is likewise an un-historic people. Such a race is the Chinese.

When I call that Chinese life, which I shall now describe, contemporary with those Greek philosophers, I mean that contemporaneously with them it becomes evident to the rest of the world. The central principle is a semi-mythical person, Fo-hi. Legge makes him historic, placing him 3322 B.C. From him (or it) comes Fohism, and from Fohism comes both Tao-ism † and Confucianism. The term *Fohism* is also synonymous with Chinese Buddhism, but I speak of it as the early religion and philosophy of China.

Foh, or Fohi, is "Being." We shall perceive it from the way the Fohists live. They do not reflect; the unity of substantiality excludes all distinctions and contrasts. Europeans have

* Oscar Rœder: "Om de uhistoriske og historiske Folk," VII.

† See my paper on "'Tao: the Chinese 'Being,'" in THE METAPHYSICAL MAGAZINE for May, 1895.

always marvelled at the country which did not seek connection with the outer world. So thoroughly did the Chinese rest in Being that immobility resulted. To their thinking, the family was the only representation of Being. The family conception was a very wide one, for it embraced all ancestors and the heavens. If a child disobeyed it virtually separated itself from the Substance (Being) of his being. The State, in which the emperor represented the father, was but another name for the family. A man's duties all relate to his family or State connection, or, to express the idea philosophically, they relate to Being and nothing else.

Man is the master of his own destiny and the equal of heaven and earth; he can influence the course of nature so long as he maintains his true relation to Being. When those who are now out of universal order shall again have become the equals of heaven and earth, then "all things shall be nourished and perfected." Among pregnant sayings is this of T'sang: "The great Being has conferred even on the inferior people a moral sense, by obeying which they attain a constant nature."* To express this in Chinese metaphysics we would say that Heaven in giving birth to all people affixed to them and everything a corresponding law, which it is the duty of men to study and to obey. This is the "to be:"†

"The sage is born in possession of knowledge and perfect purity. He obeys without effort the promptings of his nature, and thus maintains a perfect uprightness and pursues the heavenly way without the slightest deflection. He alone, possessing all the sage-like qualities, shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, mild, fitted to exercise forbearance; impulsive, energetic, firm, enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the mean, correct, fitted to command reverence; accomplished, distinctive, concentrative, searching, fitted to exercise discrimination. All-embracing is he, and vast; deep and active as a fountain, sending forth in their due seasons his virtues. All-embracing and vast, he is like heaven."

* Shu-King, T'sang Kaon.

† Chung Yung and R. K. Douglas: "Confucianism and Taouism."

Being is seen under the aspect of Destiny, and it is said that when destiny, benevolence, righteousness, propriety, and faith find their development in thought and action they become the ideal nature—true Being in man. Destiny is not a fatalistic term. That which Heaven gives is destiny, and that which man receives is nature. Destiny is to Heaven what nature is to man. Prayer is unnecessary because Heaven does not actively interfere with the soul of man.

So completely are the Chinese (the Fohists) absorbed in Being that they do nothing of or for themselves, but address themselves to the universals when they act. When one of the Ming emperors made a change in the title of Shang-te, he announced it to all ancestral spirits, to those of heaven and earth, of the hills and rivers, of the land and grain, and to all who heard him make the change. What a beautiful realization of universal consciousness! The great pulse of Being throbs through his veins.

The religion of Shang-te is the most ancient as well as the most sacred form of Chinese worship. Shang-te lords it over the azure heaven. From this we must conclude that Shang-te is a personification of Being. It is certain that Shang-te was looked upon as the impersonal heaven, and later commentators affirm that Shang-te is Heaven, Azure Heaven, the Greatest Deity in the Purple Obscure Palace, the Most Honored One.

To become a superior man, or to "stand in Being," we must follow the rules of "The Great Learning," which demands that we first of all extend to the uttermost our knowledge, for "knowledge becomes complete by investigations and makes our thoughts sincere, and by sincere thoughts our hearts are rectified." A man cannot arrive at "the heavenly way" by any mere belief; "he must learn." But "learning without thought," said Confucius, "is labor lost, and thought without learning is perilous." Our own thinking must harmonize with Universal Thought, or Being. Our learning must not be for self-improvement, nor even a knowledge of one's own faults, but solely for truth's sake. Self-improvement is vanity, and knowledge of our faults is negative knowledge. Learning truth

for truth's sake will improve self and show our faults, and these two objects will then be in their right place. The surest foundation on which to establish the will is learning. Rectification of the heart follows upon learning. "The man who does not know, who is under influence of fear, who is under the influence of fond regard, sorrow, and distress, does not look when he sees, does not understand when he hears, nor taste what he eats."

Not only "completion of knowledge" and "rectification of the heart" are necessary to true Being, but "cultivation of the person" is also essential, for by cultivation of the person we "influence ultimately the whole empire." It begins with introspection. Confucius said that dignity, reverence, loyalty, and faithfulness made up the qualities of a cultivated man. A man in Being must be full of moral courage. Kung-tsze said:

> "To go on the water and face dragons is the valor of the fisherman; to hunt on land, and not avoid rhinoceroses and tigers, is the valor of the huntsman; . . . but to recognize that poverty comes by the ordinance of Heaven; that there is a tide in the affairs of men, and in the face of difficulty not to fear, is the valor of the sage."

The Fohists have no religion, as we understand the term. Religion means retirement of the spirit within itself for the purpose of contemplating its essential nature—Being. It is individualistic. Not so in China. All Fohists stand in communion with each other; they form one whole, and the emperor—"the superior man"—is the centre and representative of the common body. He is the Son of Heaven. If the emperor behaves well, prosperity ensues; if not, disaster follows.

When one reads much in Confucius, for instance, and comes to such a reading directly from Eleatic philosophy or any other school of metaphysics, he will be startled with the frequency of the teachings about Heaven, Earth, and the Heart. He naturally sees, in these conceptions, three personifications of Being, and may wonder if the Greeks had any one term for "Being" exactly corresponding to them. Great will be his delight when he finds that Athena, the goddess, was that Being.

SYMPATHETIC VIBRATION IN NERVOUS ATTRACTION.

BY JOHN E. PURDON, M.D.

(*Part II.*)

MUCH has been written of late regarding the transference of mental pictures and complex brain motions, and even the unconscious use by mediums of forgotten images, which, "dug out of their dark cells," have been used as if possibly under the immediate inspiration of a guiding spirit.

Now, it seems strange that the whole body of psychic investigators should remain blind to the value of that most simple and rational method of investigation which I applied long ago. A complete physical chain from brain-motion to definite change in the external world is demanded by science, and here we have direct indication of the nature of the process. We have abundant proof of the fact that cerebration is not necessarily correlated with muscular contraction for the manifestation of energy and purposive actions; and in my experiments we have evidence of the fact that the involuntary muscular system, by its action on the blood-current, is functioning parallel, as it were, to that unknown mode of differentiation of energy whose force expression is motion without contact. The proof of this statement is found in the fact that, during some of my experiments, at the very time that forced resemblances were seen in the pulse-tracings, distinct rappings were heard under conditions which precluded all thought of intentional deception.

To my mind the only difficulty of a theoretical character which presents itself is the extent to which the muscular system enters into the production of action at a distance. Is the supply of energy derived from the muscular system, though

otherwise directed, or is it obtained directly from a physiological store of energy from which the specialized muscle-substance is itself elaborated? As to the use of an intervening medium for the transference of the energy from the living body, and its exhaustion as work, this must be allowed, its operation being a mere matter of detail. The "ether of space" has vital and physiological as well as physical properties, and the only argument that can be urged against their existence is that hitherto they have not been used, since nobody thought of applying them to the explanation of phenomena.

My own impression is that, as function and organ are in strict accord throughout the animal kingdom, the same must hold in the variation we call mediumship. It is certain that we do not know how the conservation of energy holds in *living* matter; for when the body of a medium undergoes its extraordinary changes it is not the matter of the laboratory that we have to consider, but substance to which the principle of reversibility applies with all its rigor. The higher physics suggested by these studies indicates that the matter of experience, whether known subjectively as feeling or objectively as sense-impression, is already degraded through the reality of experience—to the extent at least that it has performed work, *i.e.*, manifested its activity in space. This leaves the true living substance, of which we have here only the projection and degradation, free to function in any way that does not conflict with the laws of nature; in other words, to supply us with new experience, as occasion may arise. With this living substance we have a right to connect and perhaps identify the ether, in its unconditioned aspect. At present we attempt to consider the ether as space-filling, although no one has had the hardihood to limit it to tri-dimensional existence. It is "matter" in the ordinary sense of the word which is so conditioned; and it is such by the co-operation of the laws of our senses and of our intellect.

This is the phase which physiological idealism has assumed under pressure of the facts of modern spiritualism. If the laws and principles of dynamical science, as at present formulated,

do not appear to justify my statement, it is simply owing to the fact that they are conceived to cover our limited experience of the ordinary. Indeed, a slavish adherence to their letter, with a corresponding misunderstanding of their spirit, has led unthinking people to a denial of the possibility of the extraordinary (*i.e.*, the new) experience.

If the principle of the conservation of energy be taken as the basis from which to seek a rational explanation of the wonders and apparent contradictions of spiritualism, the general notions of continuity and reversibility will enable us consistently to acknowledge the reality and importance of events existing outside the range of consciousness. For if another mode of the differentiation of energy be possible to sentient beings, change of the conditions upon which sentient or psychical life depends may be effected without the enormous waste of energy which takes place when muscle (which behaves like a heat-engine) is the mechanical agent of transformation from potential into actual energy. Reversible provisional work may greatly increase the mechanical possibilities of the physical medium.

I have attentively followed the different ideas regarding the origin and meaning of the so-called "spirit photographs" that have been set forth in letters and papers recently published, and it appears to me that the most important question involved is whether or not cerebral and mental action can originate that objective physical state that eventuates in a definite and directed chemical change on the sensitive plate. Under ordinary activity of body and mind, within the limits of our experience, the muscular and visual systems are in strict correlation; so that impression and expression are always bound together in a purposive act. But we know positively, from the new experience, that certain persons can exhaust their potential energy, and actually move things in space, at a distance and quite independent of the muscular system. We know also that many people so constituted can be impressed through modes and channels different from the ordinary avenues of the senses; and, seeing that these facts of expression and impression become quickly correlated in that short process of education

called the "development" of the medium, the inference seems plain that the physiological or vital basis of the extraordinary is as natural, though not as useful, as that of the ordinary.

We are not as yet prepared to form a figurate conception of this complex mode of human or animal activity; but it is evident that sensitives who act (or are acted upon) at a distance suggest analogies to the laws of electric potential rather than to those of light. In this connection some remarks in the last chapter of Clerk Maxwell's "Electricity and Magnetism" are very suggestive:

"A luminous body sends forth light in all directions, the intensity of which depends on the luminous body alone and not on the presence of the body which is enlightened by it. An electric particle, on the other hand, sends forth a potential, the value of which, $\frac{e\ e'}{r}$, depends not only on e, the emitting particle, but on e', the receiving particle, and on the distance r between the particles *at the instant of emission.*

"In the case of light the intensity diminishes as the light is propagated further from the luminous body. The emitted potential flows to the body on which it acts without the slightest alteration of its original value. The light received by the illuminated body is in general only a fraction of that which falls on it. The potential as received by the attracted body is identical with, or equal to, the potential which arrives at it. Besides, the velocity of transmission of the potential is not, like that of light, constant relative to the ether or to space, but rather like that of a projectile—constant relative to the velocity of the emitting particle at the instant of emission."

If we read *heat* and *neuric potential* for the words "light" and "electric potential" in the above paragraphs, we may attempt to form some idea of the medium in his ordinary state as contrasted with his mode of functioning in his extraordinary state. Muscular pressure and heat radiation are the typical functions of ordinary activity, and when the muscular pressure is not sufficient to perform labor the entire effort is lost, the energy employed being dissipated as heat. But when the muscular system is no longer the instrument for the direction and distribution of vital energy, we are not obliged to believe that the sharp distinction between the body and the space ether any

longer holds; for, from all the evidence we can obtain from spiritualistic manifestations, the principle of reversibility applies then to a very much greater extent than when work is done by the aid of the muscular system. The mechanism then becomes more distinctly electro-magnetic, and work is done upon the body and its related parts which enables the whole thus modified to exhibit functional activities which are contradictory to the ordinary ones.

Although certain reversible work is thus done on the medium's body, yet by the aid of the body so modified real irreversible space work may be done, as when false arms, like pseudopodia, enable the guiding intelligence to move objects outside the physiological range. Another kind of reversible work that may provide the agent for ordinary irreversible work is where unformed or crude emanations, still in vital connection with the medium's nervous system, radiate their own vibrations to the sensitive plate, showing the picture of an object more or less endowed with intelligence (as in the case of the Beattie photographs and well authenticated "spirit-pictures"); the same crude vital material being returned to the body, after it has served as a tool or agent, to be consumed in physiological processes of the body.

Arguing from these established facts, there is no breach of continuity in supposing that this same vital stuff may radiate its specific vibrations while yet the process of extrusion beyond the ordinary limits of the body has not taken place. But this would be little different from saying that a variation in the usual physiological processes occurs in the case of the active medium, whereby the restriction of his physical and spiritual powers to the limits of his visible body no longer obtains.

Now it is of very little importance whether we consider the lifting of a music-box or the impression of a thought-picture upon a sensitive plate, so long as the *expression* of a mental or psychic state is the true difficulty we have to interpret. We think it is easy to replace the muscular push or pull by an ideal ethereal stress, for in this we are quite justified from the analogies of electric and magnetic mechanics—forgetting for the time

that the real difficulty lies in the passage from design to muscular contraction, with the *fact* alone of which we are familiar.

The muscular system, by our healthy inhibitions, is cut off from the regions of thought and feeling, being held in reserve as a tool or instrument. It is thus that our bodies are for the most part merely phenomenal things of space, of a mutable and perishable character, the destruction of which involves our entire individuality, as so many believe. But when it is understood that, with or by the use of the muscular system, the projection has actually taken place from the spiritual living state into the mere mechanical condition of motion in space, also that the subjective time succession has been fixed whereby in an internal order the phenomenal can be recognized in discrete terms under the form of the empirical ego—when such is recognized as a truth of nature, we shall be prepared to accept as a reasonable belief that there are other modes and orders of expression from the larger life and mind whose agent is the reality, corresponding to that which in the more restricted language of consciousness and the scientific imagination we recognize as the ether of space. In other words, the symbolization of spiritual activity in that fourfold geometry of space and time, through which a special projection and differentiation have been effected, need not be regarded as an absolute necessity for the expression of the fact of our existence, since mechanics is a science which deduces its results from the data of experience, and not from conditions whose variability would be unthinkable.

The analogies of the known being therefore our guide to the unknown modes of manifestation, it is no disrespect to the spiritualist, who is content to trace everything to the "work of the spirits," to say that it is of far more importance to us if we can understand the proximate physiological end of the process of manifestation, leaving the ultimate, causal, or initiatory stage to be considered later on, when we know a little more of the nature of spirit as manifested in the extraordinary mode. There are two very different ends involved when spiritualism is studied with the view of satisfying the inquirer that open communication can exist between two worlds, and when it is

sought to bring its manifestations within the domain of natural law by the discovery of the true theory of *enlargement*, whereby the spiritual world becomes as much the property of science as any other region of the universe difficult of access.

For one who can be converted to a belief in immortality through the evidence of his senses, thousands may be forced to adopt the same belief by the recognition of the scientific and rational principles upon which such continuity would depend.

Our first duty as scientific students is to frame a physical and physiological hypothesis sufficiently general and flexible to be applied to extraordinary manifestations of human activity of very wide range, including the purely physical and the purely psychical within its limits. Such an hypothesis may be found in the dissociation of the muscular system and its formal restrictions from consciousness, with the necessary modification of the empirical ego that would result therefrom. It would also appear reasonable to allow that with the muscular system might also be dissociated the end organs of the senses, leaving the subject free to function in modes more general than before. So far the hypothesis is not only justified but very strongly suggested by the entire history of mediumship. The corollary that would follow from this would be that the distinction that must exist for the ordinary consciousness between the muscular system of our senses and the space ether of the scientific imagination would no longer hold; therefore, the latter, which is acknowledged by physicists to be the universal reservoir of energy, would hold different conceptual relations to the intellect and the will.

If it be legitimate to generalize from physiological experiments so as to include the domain of psychology, we cannot stop short and exclude the domain of spirit at any arbitrary point. We know nothing of the immediate existence and continuity of spirit except as we receive such from the data of our own personality and individuality. When, therefore, we find perturbations in the operation of the bodily machinery, which is to us the revelator of conscious spirit, we are bound to give at least as much attention to the operation of these strange

powers as we do to any other forces in nature whose existence we postulate to account for newly observed and otherwise inexplicable motions. This at once forces us to the recognition of a theory of enlargement, in the light of which the body is seen to be an instrument of suppression and control as well as of expression and use of spiritual energy. While we operate on the lower plane, according to the laws of the ordinary, we deal with physical force; but on higher planes inhibitions are removed, and the quality of our work proves the existence of spiritual energy.

MEAT SUBSTITUTES IN DIET.

BY R. G. ABBOTT.

THE bill of particulars against the cannibalistic survival of flesh-eating may be briefly stated as follows:

(1) Æsthetically, the practice is not commendable.

(2) Economically, the question is of vast importance to all thickly settled communities. Land can be far more profitably utilized if intelligently cultivated than if reserved for the grazing of large quadrupeds.

(3) Chemically, the habit is unwise for the sedentary inhabitant of overheated abodes. The flesh of affrighted creatures can never become wholesome tissue in persons of sensitive fibre. Meat overstimulates and frequently gives rise to inflammatory conditions.

(4) From the stand-point of the humanitarian the custom presents an unfavorable aspect. Millions of helpless animals bred and butchered to gratify an unnecessary appetite inherited from a barbaric ancestry! Thousands of human butchers doing the daily work of slaughter, the act becoming a habit which leads to their own degeneration! Descending to their offspring, it breeds a brutish and criminal race. Of what use are humane societies? Why inculcate kindness and sympathy in the young, and then encourage them to devour the delicate bodies of birds with no remorse for the wanton destruction of an exquisite and sensitive little life?

(5) Mentally and psychically, the faculties are far more luminous and active if nourished upon a clean and wholesome diet.

But many persons object, saying: "What shall we eat if we abjure flesh? Surely we must live, and how can we sustain life properly without a flesh diet?" In reply it may be safely

premised that the act of feeding will not always receive the same consideration as at present. Breathe pure air—*scientifically*, with deep inspirations—and eat less. Cultivate the will and the higher faculties and place less dependence upon the amount of food consumed. But for those who are not above the sensual enjoyment of a varied repast, a few suggestions regarding meat substitutes may not be amiss.

Leading authorities on food values assert that animal matter will soon be dispensed with as an article of diet by the fixation of nitrogen in vegetable growths. Cereals appropriate the largest proportion of nitrates, and are therefore the nitrogenous aliment *par excellence*. They are of great variety, and can be most attractively and appetizingly served. Ordinary white bread has lost the main part of its tissue-forming material in those elements discarded by the miller, so that the residue is principally starch. The public should demand a perfect flour made from the entire wheat berry—that the nerves, the teeth, the eyes, and the hair may be maintained in their integrity. Gaseous nitrogen is largely absorbed by the legumes; therefore all the pulses, such as pease, beans, and lentils, are rich in nitrogenous material, and may be employed for soups and in varied ways as vegetable courses. Mushrooms are exceedingly nitrogenous and appetizing. In lieu of fresh mushrooms the bottled article may be used, either as a garnish for other foods or upon toast as a *pièce de resistance*, with tomato or other dressing.

Few drugs are needed beyond those embodied in the foods supplied by garden, orchard, or meadow. Asparagus, besides being a kidney regulator, is a valuable scorbutic remedy, as is also the delicate shaft of a tender spring onion. Tomatoes afford a sovereign remedy for a disordered liver. Celery, grapes, apples, lemons, and figs have each established a title as a cure for various ills. The vegetable kingdom is rich in fats and oils. Nuts are an important meat substitute. They should come on with the soup, and be eaten at intervals throughout the repast. Nuts can be freely used by persons of delicate digestion, if well masticated. Roasted peanuts, crushed and sandwiched

with lettuce between thin slices of bread, are most nutritious and satisfying. The starches, salts, and sugars provide an enjoyable balance to the nitrogenous compounds, either in combination or as dessert. Bananas may be advantageously used alternately as a vegetable and a fruit. It is probable that banana flour will become a staple product in the near future. Corn is a noble and virile grain which should be more widely employed as a flour, as a vegetable, and in combination with other products. Fresh milk, eggs, and butter add greatly to zest and variety in cookery. These animal products can be consistently eaten by a strict vegetarian, inasmuch as no sentient life is taken by their usage. The same rule would apply—it is true—to champagne, tea, and tobacco; but a discrimination against them can safely be left to the judgment of the individual who avoids the stimulating effects of a flesh diet, the unnatural stimulus of which frequently calls for the more powerful stimulant to overcome the reaction of the former.

The height of æsthetic diet is reached in floral salads. Violets, lilies, rose-leaves, etc., are now served with delicate symphonic dressings which emphasize the perfumed flavor of the flower. Such food, if commonly used, would undoubtedly exercise a marvellously refining influence in the development of the human race.

With exquisite fresh fruits, spices, aerated waters, etc., from all quarters of the globe, vegetarianism may be a costly diet; but it can be healthfully limited by substituting the half-dried fruits for the fresh, and choosing the dried pulses and the less expensive green vegetables. The celebrated soups of Count Rumford were made of barley, pease, onions, turnips, carrots, potatoes, cuttings from rye bread, etc., properly seasoned. They were rather thick, very nourishing, and so cheaply made that he was able to feed his Bavarian soldiery, and the paupers he converted into industrious workers, on five farthings a day. A soup-stock was first formed by stirring a pound of wheat-bran into a gallon of cold water, letting it come to the boiling point, then simmering for two hours, and finally it was strained and stored for use. If a little salt, cloves, or pepper-corns are

added before straining, they serve as a flavor and prevent fermentation.

Cookery-books for the exclusive use of the herbivoræ are published, but each housewife will find pleasure in the invention of new dishes and compounds. A diet free from flesh is the only one in full accord with the highest principles of justice to sentient creatures endowed with a highly organized nervous system.

> "Never again may blood of bird or beast
> Stain with its venomous stream a human feast,
> To the pure skies in accusation streaming."
>
> —*Shelley.*

METAPHYSICS AND SOCIAL ELEVATION.

BY W. J. COLVILLE.

THE attention of the world is constantly turning to the many defects in our present social system. The tale of "wars and rumors of wars" fills the air. It seems, therefore, to be distinctly in order for those especially engaged in metaphysical studies, particularly in their practical application to the present needs of humanity, to consider somewhat the bearing which these pursuits may have on the burning questions of the times. There are many anachronisms in society which frequently obtrude themselves upon the gaze of even those who do not seek them. The errors of speech and action which confront one at almost every turn are to the metaphysician clearly effects of mental disorder, and curable by mental methods alone. These social disorders are not causes; therefore, to attack them on the objective plane, where they appear, instead of tracing them to their source and overcoming the root of the difficulty, is like applying a salve to alleviate cutaneous irritation while the cause of the surface trouble remains untouched. It should occasion little surprise that the seeming victories of these superficial attempts to remove effects without destroying causes are quickly followed by defeats. For obstinate growths of weeds a surface blade is useless.

"As he thinketh in his heart, so is he," is one of those Gospel axioms that live from age to age unchallenged. "There's nothing either good or bad, but thinking makes it so," is a Shakespearian truism of similar character. The first proposition explains itself; the second, however, frequently requires interpretation. It is quite possible to deduce from this statement an entirely false conclusion—one calculated, moreover, to overturn rather than to establish social order, and against

this false decision it is necessary to guard carefully. The true spirit of the saying lies in the fact that outward and visible shape is but an expression bearing a correspondence to that which is unseen in the mind. Ideas present themselves to the photographer, on the psychic plane, and the pictures which appear on the physical or objective plane are *fac-similes* or counterparts of these subjective images. The words *image* and *likeness*, used in the Book of Genesis, are not synonyms, though often interpreted as if they were. The image, or *eidolon*, subsists in the subjective realm before it can possibly give rise to an exterior expression in objective form; therefore the mental therapeutist, whether treating one who has appealed to him for a special service or sending forth his noblest thought to the world, to act consistently must act upon the solid basic truth involved in the aforesaid proposition. There's nothing (*i.e.*, no objective appearance) either good or bad, but thinking is the cause of its goodness (orderly character) or badness (disorderly character).

So many realize intensely the need of *doing something* to improve the condition of society that metaphysicians may perhaps be excused if in view of the inefficacy of a large amount of this *doing* they advocate the somewhat novel and possibly mysterious remedy of *thinking* something with this same end in view. The Protestant version of the Christmas anthem, "Glory to God in the highest, and on earth peace, good-will to men," is deservedly popular, because it is very beautiful and appeals strongly to the noblest emotions which sway human action; yet there is a still deeper note of wisdom in the Vulgate rendering, "Peace on earth to men of good-will." Peace on an external basis is not genuine; it is at best but armed neutrality. It rests upon the determination to preserve outward decorum through the suppression of inward feelings, mostly by those who glibly prate of "keeping peace," or of not breaking it, when in truth peace is far from them. "Blessed are the peacemakers" is a benediction pronounced upon all who in consequence of their positive good-will have actually brought into existence the blessed state of peace. Nations, as well as com-

munities, families, and individuals, endeavor to maintain a substitute for peace which is entirely counterfeit. As all counterfeits are sooner or later exposed, the bursting of these bubbles involves nations as well as smaller communities in deadly feud. Does it not stand to reason that, if genuine good-will be fostered among individuals of different nationalities, this kindly feeling will (in and of itself) be the true preventive of those fearful social disruptions which so frequently occur?

The animose state of feeling—alas! so prevalent in nearly every quarter of the earth—will express itself inevitably in some form or other of social madness. If the metaphysical proposition that thoughts are all-important and will be followed naturally by corresponding actions were carried out in all relations of life to the utmost letter of the law, there might at first appear a considerable cessation of activity in the realm of ostensible endeavor after societary reformation; but any loss thus occasioned in the domain of bustling activity would be more than compensated for in the positive gain to the inner realm of feeling from which all true action proceeds.

The important question is, Do we become morally better because constrained by fear to behave in a more seemly manner, or do we instinctively behave more honorably as soon as we are to some extent inwardly regenerated? To reply to this inquiry from the metaphysical stand-point is quite easy—the answer is obvious; but there are so many perplexing problems to be solved in the outward state that a simple philosophical axiom, no matter how self-evident, may not always suffice. It may be well, therefore, to consider thoughtfully a few of the motives which frequently lead well-meaning though mistaken people to attempt externally what can only be accomplished by the more subtle method.

Two words are constantly used in these days by almost every one who lays claim to any acquaintance with the results of recent scientific discovery in the field of anthropology, viz., *heredity* and *environment*. On the basis of the influence exerted by inheritance and surroundings, many think they can sufficiently account for every vice or virtue manifested by the

individual. It is both interesting and profitable to observe how the influence of old ideas—which some vainly imagine they have totally discarded—still clings to the average man or woman. For ages the old theological dogma has been accepted without question that Adam committed sin in Asia Minor a little less than sixty centuries ago, which was transmitted if not imputed as original guilt to all the Adamic race even to the present hour. Progressive thought to-day spurns the bald letter of this ancient allegory. If accepted at all by modern thinkers it is rightly considered in this light. The central idea, however, which was the very kernel of this metaphorical doctrine is now enforced with old-time insistence under a new name. Phraseology has changed, but the substitution of the word *atavism* for "original sin" does not alter the effect of the idea underlying both expressions upon all who accept the theory of man's innate depravity, no matter from what source such depravity may have been derived. The adage, "A stream cannot rise higher than its source," applies with accuracy here; consequently, depressing views on human origin prove the existence of low expectations regarding conduct.

Starting with an erroneous premise, logical deduction necessitates a false conclusion agreeing with the premise; *ergo*, man being by nature, through influence of heredity, prone to evil, "to err is human," and restrictive measures must be enforced to keep the "wicked human animal" within reasonable bounds. This is much the same as to confine denizens of the jungle in iron cages to prevent their indulging in depradations upon humanity. Church and State together have devised means (by working upon fear) to intimidate the supposed wilful or inevitable sinners into submission to unwelcome restraint. History abundantly proves that internecine strife as well as international hostility has been kept up steadily almost without intermission through the conservative progress of centuries. Now, it seems reasonable, when a certain kind of heroic treatment has been tried for a long time almost in vain, in a difficult and obstinate case of personal malady, that the form of treatment should be altered, and the physicians in attendance are often the very first

to suggest such alteration. Applying this rule to the present lamentable continuance if not increase of social maladies, the metaphysical practitioner proposes a decided change, of the more radical sort, in the treatment of the social patient.

The higher and more spiritual method here proposed is known and practised in many places. The success already attending this improved process largely justifies the plea for its unlimited extension and application. The first necessity is to get as near as possible to those requiring to be uplifted; but the policy adopted by many who have believed themselves successfully engaged in stamping out iniquity has been to get as far away from them as possible and thereby arouse their fiercest antagonism. In a republic, where liberty is appreciated, citizens are not likely to submit tamely to the dictation of self-constituted censors of public morals. The essential genius of both democracy and republicanism is diametrically opposed to the justification of any such censorship. Just so long as people wish to live in a certain way, all efforts to force them to change their mode of living will prove ineffectual.

At this point the metaphysician discerns favorable opportunity for his best work, for it is not against human tendencies and desires but in perfect accord with them that he is working. Ella Wheeler Wilcox, in her impressive poem entitled "Heredity," says: "Back of parents and grandparents lies Eternal Will." It is to this Will—not as foreign to mankind, but as the very inmost will of humanity—that the metaphysical reformer invariably appeals. The following anecdote may serve to illustrate: Two young ladies, of more than average culture and courage, resolved to conduct an experiment in the slums. They found it even more successful than they had at the outset dared to hope. They hired two rooms in a tenement-house in a very benighted portion of a great city, resolved to live among the so-called "wicked" people who thronged the district, without attempting to do any missionary work. One of these young women was a fine musician; the other was an artist highly gifted in the use of the brush. The latter had several commissions to execute and was glad of

leisure to devote to painting, and the former was engaged in musical composition. They fitted up their humble apartment with necessities for their work and for a few days followed their respective avocations without attracting much attention from their neighbors. Soon, however, the refinement of their lives began to be noticed, and one by one the inmates of the lodging-house sought interviews with these new-comers whose habits were so different from their own. It can easily be imagined that the sweet singing of the girls attracted attention, and when the door of one of their rooms stood open the pictures were of course observed. Yet it was by something more than that which outwardly appealed to sight and hearing that drew the ordinarily quarrelsome and disorderly inmates of this tenement to express admiration for the beautiful young women who were living so quietly among them; for they frequently declared that they had been deeply affected by entirely new moral impulses ever since the arrival of those girls. The young women had deliberately undertaken to reside in that poor neighborhood, in the midst of coarseness and even brutality, because thoroughly convinced that only through the efficacy of silent methods could the elevation of the *not yet risen*—miscalled *fallen*—be wrought out.

To hold prayer-meetings and remonstrate with people upon the error of their ways is often to make one's self disagreeably officious and to provoke insult and ridicule without really accomplishing any good. On the other hand, to present a beautiful example and exhale a virtuous influence is to do a work which in the long run far outweighs in its results all hysterical attempts at conversion. Such noisy or lachrymose appeals to a fixed standard of morality cannot be consistently adhered to until one has learned to understand and thus to love morality. The work of these young ladies soon grew into such stately proportions that they were obliged to enlist the co-operation of several others. Their method was so perfectly natural and withal so highly spiritual that it must commend itself to all who study the silent action of nature's forces and aim to go *with* and not *against* the stream. "The universal tendency,"

says Matthew Arnold, "inevitably works for righteousness." Upon Arnold's favorite expression, "sweetness and light," those who have fought for sterner methods have heaped much ridicule; yet to the profound thinker the efficacy of those twin agencies for the uplifting of mankind cannot be questioned.

The law of contradictories must be understood by all who would successfully oppose truth to error, and thereby win abiding victories over whatsoever at present retards the human race from the high attainment which is its destiny. The lines of those who are immersed in error may be well described as dark and bitter. In bitterness and darkness multitudes have been cradled who know not of that "sweetness and light" which the English essayist regarded as so prolific of noble results. Darkness cannot be realized as darkness unless the light appears, to present a contrast. As light is invariably a revealer, with light comes the sense of darkness to those who could not understand that they had been in darkness until there was presented an opposite. Multitudes of human beings are as much in moral darkness without realizing it as the fishes in the Mammoth Cave in Kentucky are in physical gloom without probably knowing the difference in degree. If people are born and reared in subterranean caverns into which the light of day cannot penetrate, from what have they fallen? Is it not true that they simply have not yet risen?

Among the many graphic recitals of healing by the power of the Christ with which the New Testament abounds, none are more fascinating than those which relate to the opening of the eyes of men born blind; and not only are the narratives themselves of thrilling interest, but the deep philosophy which introduces at least one of them calls for more than passing attention. Disciples who are not yet apostles—like undergraduates who are not yet prepared to take degrees—ask their teacher "who did sin, the man himself or his parents?" and the teacher, whose insight into causation is greater than that of his students, replies: "Neither the one nor the other. What you understand by sin had nothing at all to do with a blindness from birth, which only signifies that the light has not yet done its

work in accomplishing the perfect evolution of organs that will answer to its call." Light comes in and darkness flees, we say; yet there has never been any darkness as an entity which *could* take flight, for darkness is but a word employed for convenience' sake to express the thought that light is absent or has not yet entered.

Were we to substitute, once for all, the phrase *not yet risen* for the word *fallen*, as applied to multitudes of our less happily conditioned fellow-beings, we would by that simple lingual substitution do very much to elevate them. By a silent mental influence we now may fail to raise them to a higher level, and sometimes perhaps, though quite unwittingly, thrust them down to a lower grade by our unintentional injustice. People are not intrinsically better or worse in one condition than in another. They certainly do better under some circumstances than others, and it is with *conduct as it affects man*, not with private standing of souls in sight of God, that social reformers have to deal. Where behavior is concerned, we are in duty and in self-protection clearly bound to call out to the utmost of our ability the best and noblest traits of all with whom we come in contact.

Heredity undoubtedly gives a bias in determinable directions, but only tendencies are inherited, and these can be cultivated, modified, suppressed, and even eradicated by the action of environment. This latter term should by no means be limited to express such outward conditions as are ordinarily included in its meaning. Invisible circumstances (psychic or mental surroundings) need to be most thoughtfully considered. When these unseen sources of suggestion receive something of the attention which is their due we shall soon be gladdened with an exhibition of the ripe, generous fruits of right mental action. The harvest is yet delayed by reason of the stupid pertinacity with which the public clings to external procedures which in their very nature antagonize while intended to uplift. Coercion is always a failure—so much so that we cannot conscientiously indorse the harsh measures of our fathers, who, not contented with trying to make people virtuous by act of Parlia-

ment, supplemented the action of legislative bodies with the whipping-post and other barbaric forms of humiliating torture. The world is slowly but surely coming to the rational conclusion that to cleanse the outside is often a sorry failure, for the interior still remains defiled.

As to the actual effect of changed environment on men as well as animals, we have only to watch the tempers we evoke in both by the attitudes of friendliness and hostility that we sustain toward them from the moment of our approach. The old saying that "a dog knows when you are afraid of him" illustrates far more of the influence of men than at first appears; for if the dog knows when or if you fear him he also knows how you regard him in general; and as with dogs so with human beings, in all cases, according to the sensitiveness of each. To regard an animal with suspicion or distrust is to arouse a corresponding sentiment in the one suspected or distrusted; and, contrariwise, to entertain sentiments of affection and confidence toward others is to arouse kindred emotions within them. Social reform conducted along purely metaphysical lines must be largely a new departure, but as such it should receive a cordial welcome from all who wish to steer clear of old ruts. Edgar Allan Poe, in his beautiful poem "Israfel," says to the musical angel described in the *Koran* as the sweetest singer in heaven:

> "If I could dwell where Israfel
> Hath dwelt, and he were I,
> He might not sing so wildly well
> A mortal melody;
> While a bolder note than this might swell
> From my lyre within the sky."

The simple pathos of the poet's comparison of his own hard lot with the angel's glorious environment strikes the keynote of this whole subject of human elevation. The best results will be obtained through placing those who are low down, and easily tempted, in mental surroundings more favorable to moral expansion. Edward Bellamy's illustration of the rosebush in "Looking Backward" is in some respects one of the finest in

literature, although the reader is led to infer that nationalists undertake to improve the state of society largely if not entirely by external changes wrought in governmental administration. Be this as it may, the metaphysician's ground is solid throughout. Such a change in the outward social order as Utopians or Altrurians expect can only be ultimated as the direct consequence of a change in the wishes and resolves of the people sufficient to mark its externalization. Ideals will be fulfilled in actual conditions because mankind will have it, and because the great law of necessity—which is none other than immutable Divine purpose—ordains that it shall be so.

In the vegetable world growth is ever from within outward; so is it also in both the animal and the human, for there is but one order in the universe, and that is displayed equally in the growth of the hair and in the constellation of planets. First change the inner life, first move upon the unseen waters of desire, and your task will not be difficult. You may then rejoice in the outward fruits of your well-conducted effort. Ever from centre to circumference must the tide of expression flow, and whoever seeks to reverse this order will find the current against which he rows too strong for his frail bark, be it never so gallant, so highly decorated, or so dignified in name.

The great metaphysical movement of to-day is in its last analysis a return to the pure gospel of Christ—a determination to make practical what has long been known as Christianity; and when the would-be reformers of this age take the same attitude toward humanity at large as was taken, according to the four Evangelists, by the Christ of history toward the lowest stratum of Judean society, the Golden Age will not be long delayed. Now as in the past will the faithful recorders have to say, "The common people heard him gladly," and "Great multitudes followed him." The rank and file of humanity are always responsive to real kindness coupled with sincerity, and as we learn to trust each other more and love each other better we shall soon have ample cause to fear each other less.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

OCHOROWICZ'S "MENTAL SUGGESTION."

BY HAMILTON GAY HOWARD, A.B.*

In many respects the work entitled "Mental Suggestion," by Dr. Ochorowicz, is the most important book issued in this closing generation of the nineteenth century. It is a cold, dispassionate, analytical—I had almost written anatomical—dissection of the occult potentialities of the human brain, from a thoroughly utilitarian and materialistic stand-point. There is nothing of a spiritual nature in the book whatever: it combats and seeks to overthrow the idea of such a quality in man. It is pure materialism, strongly presented from that point of view. In its results it is at first depressing in some respects on the spiritually-illumined mind. It will call forth but little of a moral or uplifting character in the ordinarily intelligent reader—nothing but the scientist's admiration for so wonderful a piece of mechanism as the human physical brain. According to this author, man is but a superb, soulless machine, the resultant only of animal dynamics.

The book is instructive from a physiological stand-point, exhibiting a cautious, conservative, and scientific investigation, extremely accurate in its statement of facts and purely inductive in reasoning; but it stops short of its ultimate logical conclusions—natural sequences from its multiplex premises. It is at once a strong plea for animal magnetism and a renaissance of mesmerism—a consensus or digest of opinions, facts, and theories, of a hundred writers ancient and modern, as well as of the author. His invention of technical terms, to express the fine distinctions between the varied phenomena pertaining to the human brain, shows a subtle, analytical grasp of the subject perhaps never surpassed. The whole question of psychic phenomena resolves itself into one of animal magnetism and mental hypnotism, the difference between the two being shown to be quite distinct.

The author's theory practically converts the sensorium of the brain into a sort of crucible in which are generated thoughts out of impressions received through the senses, which are in turn, by chemical fusion, precipitated into a sort of psychic sediments, act-

* Of the Detroit (Mich.) Bar.

ing and reacting on each other until the self-propelling physical dynamo known as the heart ceases to act and keep in repair, by means of the blood, the tissues of the electric feed-wires known as the nerves, and which are the carriers of sense-impressions to the sensorium — when these psychic precipitates constituting the "mind" are suddenly differentiated into space. Thus the marvellous machine of man's fleshly brain, which produces his "mind," and whose moral governor is virtually but an emanation from the sensorium, dependent almost entirely upon its texture and its healthfulness, ends as does a soap bubble!

To change the illustration to one perhaps more scientific and comprehensive, the author holds that the sensorium is the seat of intelligence—the self-acting, central, electro-dynamic-photographic camera which receives upon its chemically endowed surface impressions conveyed thereto by the electric nerve-system that catches up at different points of vantage and conveys to it sights, sounds, etc., there to be chemically or psychically (a purely material process) worked in, classified, and stored away as memories—like attracting like, according to some subtle law of natural selection—and thence to be called out and mustered into action as sundry and divers thoughts by some occult process that is self-acting and inherent in the brain tissue, the condition and quality of the blood that builds up and keeps in repair this most delicate of machines being the great factor of thought production!

In plain words, this author, in effect, teaches that "thought" is simply a product of matter. "Mind" is but a resultant of physical dynamics of blood and brain-tissue. The "spiritual body" mentioned by St. Paul, the ablest of Christian evangelists, is entirely ignored and eliminated from the question, What is man?

The work is profound, powerful, and pessimistic. In the undeveloped and unphilosophic mind it will shake if not shatter all belief, and confirm disbelief, in the existence of a soul or a spirit and the hope of a future and continued existence as an individuality after the chemical process called death takes effect in the body. It is a book that should be read and studied only by the matured and conscientious mind; otherwise its perusal might result in moral detriment to the reader, in that it opens up a field most fascinating to the knave.

On the whole I am glad I have read it, as in my case it has had

an effect opposite to that intended by the author. It has strengthened my belief in the existence of an Omniscient Deity and has demonstrated the subtle mode by which God has effected, through the brains of individual men and women (as prophets, seers, and teachers), the amelioration and spiritualization of mankind from debasing beliefs. The statement may seem paradoxical, yet the book could be of great service in the ministry of Jesus Christ, the Divine Exemplar of the higher life—in the hands of a scientifically and logically trained theologian, abreast of the most advanced spiritual thought and an earnest and intrepid student of psychic phenomena, instead of, as is too often the case, a despiser and condemner of these fast-incoming voices from the Infinite.

Contemplating the human brain, with its almost countless potentialities, as depicted by this learned Russian Pole, I turn with triumphant smile to Bishop Butler's grand old argument, never to be controverted : "Where there is a Design, there must be a Designer." The Designer and Creator of evolutionary growth from cell-tissue to human body, brain, and mind are One—of both omniscient and omnipresent Power and Love.

The Christian's prayer to his Saviour is an acknowledgment of mental influence as a Divine science, an appeal that He will control and direct the mind of the petitioner in the right course. The control of one mind by another is the secret key that unlocks the source of inspiration of poet, prophet, priest, and patriot. If one human mind can influence another—and this book unequivocally establishes this as a fact—even at far distances, why cannot Jehovah do the same upon and with his chosen agencies, to work out in His grandly majestic way, as manifested in the laws of evolution, the spiritual growth intended for his creatures—either by word (through chosen mouths) or deed (through inspired brains)—and so discipline them into a higher and better life here as well as hereafter? Life is a school. God works through agents—nations as well as individuals. Soul, mind, or spirit is back of every material creation ; it is mind that creates and controls matter.

"Mental Suggestion" does not by any means attempt to explain all psychic phenomena. After a study of its pages I would recommend an examination of another book, entitled "Hypnotism," by Dr. Fredrik Björnström, of Sweden, translated by Baron Nils Posse, M.G., of Boston, Mass. Read also Balzac's

"Seraphita." The science of hypnotism reaches to the Infinite. It is a veritable "Jacob's ladder," upon which the angels of the Almighty are constantly ascending and descending.

As embodying the strongest opposing materialistic views probably yet published, and which I am striving to combat and overthrow by recorded psychic facts, I invite the reader's attention to the following chapter of this great work of Dr. Ochorowicz:

THE LAW OF REVERSIBILITY.

We already know that all motion propagates itself (law of transmission); that all propagated force, when it meets resistance, is transformed (law of transformation); but we do not know what comes to pass on a second or a third transformation. Now it may happen that a motion twice transformed *shall regain its original character.* Under what circumstances might that happen? It might happen if the communicated motion were to find a medium *of the same kind as at its starting-point.* Such is the law of reversibility. According to that principle, a transformation is always reversible.

The thing seems, in theory, quite natural; but we must not forget that it is less evident in practice, for but rarely do the same conditions accompany a reiterated transformation. Electricity was for a long time produced by friction without ever a thought that friction, in turn, can be produced by electricity. The phonautograph, *i.e.*, the mechanical action of speech, was long known before men suspected that a mechanical action, in turn, may reproduce speech in Edison's phonograph. Years ago it was known that under the influence of electricity the conductivity of glass as regards light may be changed; but it is not long since it was found that, inversely, light can alter the electric conductivity of selenium.

Hence may be seen the utility of a law which assures us in advance that if the effect A can be produced by the cause B, then, inversely, the effect B can be produced by the cause A. If mechanical work produces heat, then, inversely, heat can produce mechanical work. Savages turned the first of these facts to account; the second was never seriously applied till the invention of the steam-engine. If electricity in motion can produce a magnet, a magnet in motion can produce an electric current; and if we obtain a current by mechanical rotation, so, inversely, a current can produce mechanical rotation. If a chemical action can develop light, then light, in turn, can develop chemical action; and if this chemical action encounters certain special conditions it will reproduce an image that was visible before chemical action, and which after chemical action becomes visible again in a photograph.

The magic of science does not cease there. Do you want, by the help of an ordinary lamp, to light another lamp miles away? To do so, you have only to set up a series of transmissions. You use your lamp to heat a Cla-

mond thermelectric battery. The difference of temperature between two metals gives you a current. Being in Paris, you send this current, say, to Versailles. There you oppose resistance to it by means of a very slender platinum wire. The platinum wire grows hot, and, on touching the wick of a lamp, lights it. But you needed to have a special *conductor* reaching from Paris to Versailles. You must have a conductor also to produce a reverse transformation of mechanical motion in a dynamo connected with an electric motor. One is needed also for reverse telephonic transmission. But a more surprising thing is that there is a way of reproducing speech at a distance *without conducting wires.* You substitute for the wire a ray of light.

Here is the principle of the photophone: A ray of light is reflected by a very thin mirror and projected to a distant point. Back of the mirror is fixed a mouthpiece. By speaking into the mouthpiece you cause the mirror to vibrate. A vibrating mirror modifies the reflection of light. The light that reaches the other station is modified by your speech; it has your speech to carry—not *as* speech, but as represented in its mechanical correlate. It reaches the station and impinges on a lamina of selenium. The selenium is traversed by a local current. But the lamina of selenium offers to this current a resistance greater or less in proportion to the brightness of the ray that impinges upon it. This constantly modified current you pass into a telephone; it causes the disk of the telephone to vibrate according to the modifications it undergoes—and it reproduces your speech.

Is it possible that a ray of light can transmit speech? Most assuredly, for the thing has been done already by Bell and Tainter. But what physicist twenty years ago would have admitted it?

Let us note what takes place when this experiment is performed. Your brain gives your thought, transformed, to the nerves; the nerves transmit it to the muscles and the vocal chords, they to the atmosphere, the atmosphere to the mirror, the mirror to the beam of light (*i.e.*, to the ether), the ether to the selenium, the selenium to the battery current, the current to the electro-magnet of the telephone, the electro-magnet to the vibratory disk, the disk to the air, the air to the tympanic membrane, the tympanic membrane to the ossicles of the middle ear, these to the membrane of the labyrinth, that membrane to the liquid of the inner ear, and that to the terminal organs of the auditory nerve, which conveys it to the brain. And that brain reproduces the thought of another brain. Why? Because the latest transmission has found a medium of the same kind as at its starting-point.

Think you that this was never done before the time of Bell and Tainter? Why not? Everybody that ever spoke before a mirror—and in a certain sense everything is a mirror—sent his speech out into the whole world. And let us not forget that this is but one application of a general law. Everything is transmitted, everything is transformed, everything may be reproduced. If anything is not reproduced visibly, or palpably, the reason is

that the conditions of reproduction are more or less remote from perfect likeness between the media. Find a receiver that is sufficiently sensitive and you will have reproduction. In vain have you a telephone, unless there is another telephone to act as a receiver. But the telephone is but a coarse type of a biological reversed transmission. The photophone is a more delicate instrument. It does without wires; a ray of light serves its purpose. Some day we shall dispense with that one reflected ray and will employ any intermediary whatever—a jet of water, or a current of air. Inventions are ever advancing from the complex to the simple as regards fundamental principles, though in the details there may be greater complexity.

Observe what results from this experiment . . . that light may be made a vehicle of speech. Well, in like manner the warmth of the hand may be made a vehicle of health or of a good intention. The cry will be raised, "Mysticism!" So much the worse for those who raise it; they will miss the opportunity for learning a grand truth. It matters little to me that the truth has been propagated by an ignorant crowd; for as much as it is truth let us give thanks to the crowd. Yes, as the *la* of a musical instrument is not the *la* of the vocal chord of a man or a woman—of an individuality—so the warmth of a hand is not the warmth of a poultice. Do not call in the thermometer to decide! A thermometer has no business to be the arbiter of such a difference, any more than a barometer has to judge the purity of the atmosphere, or a pair of scales to judge the quality of two wines. Let us be less boastful of our science, that our science may be more boastful of us. If everything could be learned in school, what, I ask myself, would be the use of the science that investigates? . . .

The great discoveries and inventions of these latter years bear the stamp of the marvellous as well as of strict method. Disks of metal and light-rays are made to speak; we make chemical analysis of the heavenly bodies; we attack the problem of electric vision at a distance; we bring to the front again the medical lore of the exorcists and the miracles of the *stigmatizati*; we exhume the ancient spiritism; we go back to the amulet of metallotherapy, to the massage of olden priest-craft, to the magic formularies of the Orient. So much the better! I like well to see this awakening of a spirit mature and strong to the fantasies of youth. Can it be that we are not quite so sure of the soundness of our logic, of our mental equilibrium, and of our positive tendencies, rooted as they are by the experience of a century, as not to be afraid of an outbreak of mysticism? Occultism is not a source of danger to civilization in that it exists, but in that it has possessed itself of some rays of light which science does not strive to regain for itself. . . .

No! "Mental Suggestion" does not favor occultism; on the contrary, it banishes it. But once recognized, once regenerated by positive science, it will interpret to us, in language more forceful and more worthy of our age, the mysterious echo of ancient truths.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Second Paper : President Harding's Experience.*)

Gentlemen : As you are aware, when I left the city last June it was my intention to spend the summer as the guest of our old friend, Dr. Bellew, at his home in the far Northwest. I had a pleasant run on the Canadian Pacific Railway to Owen Sound, where I took passage for Fort William on the steamer Manitoba. The passengers, as you know, go on board at night and the vessel sails at daybreak the next morning. I did not go on the boat until quite late in the evening, when being weary I went almost directly to my state-room and saw little of my fellow-passengers until the next day, when I made up for lost time.

We had a large passenger list, which included some honeymoon tourists. You know how all-sufficient such couples are to themselves, with consequent indifference to all less favored mortals. Among the number was one couple who attracted much attention by their earnest devotion to each other. The gentleman was a fine-looking fellow, somewhat above medium height, with a slightly effeminate manner ; his eyes were pale brown, and they had an odd way about them which attracted my notice immediately. He would look you squarely in the face, with a frank, open, challenging look ; but in a few seconds the eyes seemed to lose their intentness, and an abstract, far-away expression came into them.

After I discovered this peculiarity I paid as much attention to the man as I could without being impertinent, for the look in his eyes was a problem to me ; there was some reason for it which I could not understand. My first idea was that perhaps he was an opium-eater ; but the face did not have the pasty, doughy, untanned appearance, the leaden color and dry blue lips, of the opium fiend. Nor were the pupils at all contracted ; in fact they were over-much dilated, so I had to abandon that idea. Then I looked for evidence of the chloral habit, but found it not. Was he a cigarette fiend ? No ; he did not smoke. Was it whiskey ? Preposterous ! There was not a sign to justify such a conjecture. Be-

sides, this man was a gentleman—not a debauchee of any kind. I must look for some other reason.

Before leaving home I had taken the precaution to provide myself with some reading matter in the shape of magazines and a few books, and when dinner was over I took one of the latter and strolled out on deck to find a place where I could enjoy the air and my book at the same time. As luck would have it, I found a very cosey spot quite near the young man of whom I have been speaking, where I could hardly help seeing his movements. Half reading, half watching, I gradually lost interest in my book, and was glad when (an opportunity offering) we drifted into conversation.

I soon learned that they were Boston people by the name of Bolton ; that he had been graduated from Harvard the previous year as an M.D., but owing to ill-health had not yet attempted to practise ; that he was married only a few weeks before, and was now on a trip with his bride through the Canadian Northwest, proposing to stop at the principal places as long as it was pleasant or seemed to benefit his health. Of course I in turn told him I was a young disciple of Æsculapius, and was on a trip to the home of a friend in the West.

We became quite companionable and spent much of our time discussing college life, and the other subjects of interest that crop up among newly-formed acquaintances, until we arrived at the Soo, where the steamer was delayed for some time before getting through the canal. As we would have more than an hour to wait, many of the passengers concluded to land for a stroll ; and, feeling like stretching ourselves upon the green, we joined them.

While crossing the gangway, a trunk which one of the porters was handling fell, and sliding back down the incline struck young Bolton and knocked him against the railing, which gave way, precipitating him into the water. In falling his head came in contact with one of the fender-timbers. Stunned and bleeding, he sank like a stone. Instantly efforts were made to rescue him, and soon we had him out. The usual proceedings were resorted to, and we were at length rewarded by returning animation. He was yet unconscious, however, and we carried him to his state-room, where at the request of his weeping bride I took full charge of the case. Seeing Bolton lingering on the border-line, and fearing the effect

of the shock upon his system, I determined to administer a stimulant, and gave him a hypodermic injection of brandy. The effect was like magic, and I congratulated myself upon the success of my treatment. The steward followed it up and gave a little brandy and water every half hour during the night. Under this the patient rallied nicely.

I attended Bolton very carefully during the rest of the trip to Fort William, by which time he seemed so fully recovered that he determined to continue the journey on the regular train; but, although he appeared physically to have recovered from the shock, yet I noticed he was very nervous and ill at ease. What worried me most was the fact that this restlessness, instead of wearing off, continued to increase as time passed. However, both he and his wife seemed anxious to continue their journey with me for company, at least as far as I was going; so we went over to the depot to wait for the train that was to take us through the vast wilderness lying between the shore of Thunder Bay and the grass-covered prairies of Manitoba.

While we were waiting I noticed that Bolton fidgeted around a good deal. Finally excusing himself for a few minutes he left us, going off very quietly, and soon was out of sight. Then began a weary time of waiting, indeed. Mrs. Bolton manifested unmistakable evidence of anxiety as the time grew from minutes into hours. Train time came and passed; the train rolled out of the depot and started on its long journey, but there was no sign of Bolton.

The young wife was nearly frantic, and I could not find it in my heart to leave her there alone; besides, I could not tell how badly my services might be needed for the husband when found. I did the best I could, however, under the circumstances. I took Mrs. Bolton to the hotel and secured rooms for our party. When I had seen her safely domiciled, I spoke such words of encouragement as came into my mind, asking her to wait until I could find the missing man. As I turned away, in an embarrassed tone of voice she said:

"Dr. Harding, one moment, please."

I promptly faced about and saw that she was weeping bitterly, but quickly she managed to gain control of herself and continued:

"Dr. Harding, I hardly know how to muster up courage for what I have to say, or to tell you my sad suspicion; but you have

been so exceedingly kind to my poor Willie—to your skill and care we owe his life—you will not, I trust, think I am doing an unwifely act when I tell you my dear husband's one fault. *He is a drunkard.* For several months past I have been able to keep him from the use of all kinds of intoxicants, and it was only upon the condition that he would never again touch stimulants that I consented to marry him. He has kept his promise well ever since he gave it; but that dreadful day when he fell into the water at the Soo they gave him brandy to stimulate him. When I saw what they were giving him I held my breath to keep from crying out in my fear for the consequences. Since then, although he has recovered from his fall, I have noticed he was extremely restless, and I fear the old appetite has come back again; if so, I doubt not that he has gone off to some place where he can get liquor. I have told you this that you may be better able to know where to look, and to get him away as quickly as possible.

"Doctor, I promised to help him to regain his manhood; but I have betrayed him in the hour of his need, for he was weak and not conscious of what he was taking, and I held my peace while a word from me might have saved him. Do not forget, please, when you find him, that I am the one who did the wrong; but you are waiting and I must not keep you from him—only bring him back to me as soon as you can and I will try my best to make amends."

I hurried out of the house and sought the places where I thought I should likely find him; but no trace of him could I discover. Finding myself so utterly at a loss, I went back to the hotel and told Mrs. Bolton exactly the situation, and suggested to her that the next step was to call to our aid the local police. To this she agreed, thinking they would perhaps go where I could not. Then a systematic search began. Every nook and corner where whiskey was even suspected was ransacked; but all to no purpose—we could get no trace of the missing man.

Thus the rest of the day was spent. Night came, but I did not stop my search. We hunted in vain for three full days. The poor young bride became almost frantic. Her misery was heart-breaking to see. I kept at my task long after I had given up all hope of finding Bolton alive, for I feared that, finding his appetite too strong for his resolution, he had given up the fight against the terrible enemy that held the citadel and was entrenched within

the very fibres of his being, and that in sheer desperation he had put an end to his life by seeking oblivion in the cold blue waters of the bay.

However, on the fourth morning word came of a drunken row which occurred on one of the lumber vessels down the bay, and that a stranger had been badly hurt in the fight. A few questions soon convinced me that the injured man was none other than my patient, so I got a small boat and rowed across to the schooner. I made my boat fast to the fore-chains and climbed on deck. There, to my horror, I saw the poor, besotted creature lying against the side of the starboard bulwarks. His clothes were torn and soiled; his hat was gone; his hair, saturated with blood from a deep wound on the head, was matted and dried in stiff patches on the forehead; the blood had oozed out and run down his face in streaks; his lips also were bloody, cut, and swollen. As he lay there unconscious, the sun beating down upon him, he presented a most loathsome appearance. How thankful I was that it was I, instead of that poor, grief-stricken girl, that had discovered him!

I obtained some water and cloths and washed the bloated, beaten, and disfigured face. Then we carried him into the little dingy, dirty cabin, where I resorted to all means of restoration at my disposal. All day I worked with him, examining, dressing, and bandaging. At night I had him removed to the hotel, and then the agonized wife first saw the wreck of what was once her handsome husband. If I live to be as old as Methuselah I shall never forget that scene. She was completely prostrated, and for a few days I had two patients instead of one.

It was over a week before Bolton recovered consciousness. In the meantime he went through the tortures of the damned—alternately fighting with invisible foes, hiding from his wife, and crying for whiskey; but whiskey was the main thing. "Only just a little bit, just one drink"—thus he pleaded day after day. I kept two men with him all the time, for in his frenzy one man alone could do nothing with him; but for some reason or other *I* could always calm him, even in his worst delirium.

After the first few days Mrs. Bolton regained her self-control and was now making life a burden to me with constant importunities to be admitted to the sick man's chamber. These, however, I withstood, positively forbidding her to go there, because I knew

she could not stand it and would only add to my burden by breaking down entirely; and I had enough to do without that.

At last I succeeded in overcoming the violence of the attacks and gradually in allaying the delirium. Finally reason regained its throne, and at Bolton's request I sent for his wife.

(*To be continued.*)

* * *

CRYSTAL PICTURES.

"Sometimes the things which I see are interesting, and sometimes just the reverse; sometimes true and sometimes not. If I wish to see a particular person, I cannot do so, but I probably see something quite different. I cannot tell if what I am seeing is past, present, or future. I do not think that the pictures have anything to do with what I read and see in the ordinary way.

"Some time ago I was looking in my crystal and saw Lady Radnor sitting in a room I had never seen, in a big red chair; and a lady in a black dress and white cap whom I had never seen came in and put her hand upon Lady R.'s shoulder. It was about 7.30 P.M., I think. I immediately, that same evening, wrote to Lady R. to ask her to write down what she was doing at 7.30, as I had seen her in the crystal. Shortly afterward I saw Lady R., and she said she had done as I asked her, and told me to tell her what I saw. It was quite right; she had been sitting in a red arm-chair, and Lady Jane E., dressed as I described her, had come in and put her hand on her shoulder. Afterward, when I met Lady Jane, I recognized her, without knowing who she was, as the lady I had seen. Also, when I went to the house I recognized the chair.

"Lord Radnor states: 'This is perfectly correct. Miss A. had never been to Longford when she described my room, which was right in every particular, even to the fact that my chair was quite touching the corner of the high fender.' He tells me that he remembers the incident perfectly. The chair was of a kind unusual in a bedroom. The description of the lady entering was right as to personal appearance as well as dress."—*Proceedings of the Society for Psychical Research.*

"THE HIDDEN SELF."

"It often happens," remarks Professor William James, of Harvard University, "that scattered facts of a certain kind float around for a long time, but that nothing scientific or solid comes of them until some man writes just enough of a book to give them a possible body and meaning. Then they shoot together, as it were, from all directions, and that book becomes the centre of crystallization of a rapid accumulation of new knowledge. Such a book I am sure that M. Janet's ought to be." It is not possible in this article to do more than allude to two or three of the strange experiences extracted from the Frenchman's work by the American professor; in fact, mere statements without examples to explain them are not fully intelligible.

The most interesting and important discovery which M. Janet made was the possibility of throwing the subjects of his experiments, when they were in a somnambulistic state, into a deeper trance, so that they possessed different sensibilities, different memories, and became, in fact, different persons. In the primary state—the one which disease had made normal, as it were—a certain patient "was anæsthetic all over, nearly deaf and with a badly contracted field of vision." In the first hypnotic trance these anæsthesias were diminished, but in the deeper trance no trace of them remained. These different personalities, says Professor James, "are proved by M. Janet not only to exist in the successive forms in which we have seen them, but to coexist, to exist simultaneously; in such wise that Lucie 1, for example, is apparently the only Lucie, anæsthetic, helpless, yet absorbed in conversation; that the other Lucie—Lucie 3—is all the time 'alive and kicking' inside of the same woman, and fully sensible and wide-awake and occupied with her own quite different concerns." The significance of these investigations, as Professor James remarks, lies in their possible application to the relief of suffering. It is a great satisfaction that they do not stop short of that point, even at this early stage. The story of their practical employment as a means of cure is the story of a young girl, Marie by name, who came to the Havre Hospital in a pitiable condition. She was afflicted with periodical convulsive crises, attacks of terror, and a fixed blindness of the left eye. Having observed

that patients in the deeper trance condition were transformed into normal persons, and that lapsed recollections, in particular, were revived in them, he threw Marie into that condition and thereby easily discovered the original causes of her hysterical troubles, of which when not in that condition she could give no definite account. Thus he ascertained that the convulsive crises were due to her being immersed in cold water at a critical age; the attacks of terror to her having witnessed a horrible accident; the blindness to an acute revulsion at being compelled, in her sixth year, to sleep with a child on whose face there was a disgusting eruption, a similar eruption subsequently appearing and recurring on her own face, and leaving behind it anæsthesia of the skin and hysterical blindness. For the purpose of a cure, says Professor James, the thing needed was to get the sub-conscious personality to leave off these senseless hallucinations; but they had become so stereotyped and habitual that this was no easy task. It was, however, achieved by M. Janet in this way: He made her believe that she was a child again, and caused her to live through the profound experiences which had so afflicted her, but gave to each a happy termination. "The sub-conscious Marie, passive and docile as usual, adopted these new versions of the old tales," and "all morbid symptoms ceased as if by magic." Five months later, when M. Janet wrote out the description of her case, she was well, had grown stout, and was no longer hypnotizable.

It is Professor James's opinion that "mind-curers" and "Christian scientists" sometimes obtain similar results by different means, while as a rule the medical practitioner curtly dismisses such experiences as "only effects of the imagination." The importance and the value of a profound exploration of the mysteries of trance-states—that is the lesson which he would have the world learn. That M. Janet found in him a peculiarly sympathetic reader may be gathered from this assertion, which, considering its source, is perhaps more striking than anything else in the article: "I know a non-hysterical woman," writes Professor James, "who, in her trances, knows facts which altogether transcend her possible normal consciousness, facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately, having no doubt whatever of its truth."—*New York Tribune.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

A STUDY IN CORRESPONDENCES.

To the metaphysician there is no more fascinating study than that of correspondences between morbid mental pictures and their physical expression. A marked example has recently been brought to my attention, and I will give it briefly for the benefit of the readers of THE METAPHYSICAL MAGAZINE.

A lady lost an idolized daughter, and gave herself up to grief and mourning until, as the months went by, she became a helpless invalid. Her physicians may have recognized that, to some degree at least, her malady was increased by her tears and moanings; but, dealing only in the material, they were of course powerless to "minister to a mind diseased."

After about five years' suffering the lady passed from this plane of existence. A *post-mortem* examination revealed conditions which greatly surprised the physicians, and which are of much interest to metaphysicians. She had been treated all along for lung and stomach disorders, but these organs proved to be sound, while

the heart and liver were much diseased. It is no empty rhetorical figure which places the seat of the affections in the heart, for long indulgence in grief over disappointments or bereavements does assuredly write its testimony in that organ. Then, too, the bitterness of sorrow long brooded over renders the liver sluggish, and the gall literally embitters or poisons the physical life. Peter was speaking metaphysically when he exhorted Simon Magus to repent of the "thought of his heart," adding, "For I perceive that thou art in the gall of bitterness and the bond of iniquity."

Another interesting disclosure was that these organs showed, in their diseased portions, that at one time there had been a partial recovery or natural repair of tissue. This showing is regarded by her friends, who are conversant with mental science, as indicating the progress which she made about a year previous to her demise—while under treatment by a mental scientist. But living in a State under the dominion of medical monopoly, the practitioner was compelled to leave because some trouble had arisen. Though manifestly improved, the patient took no steps toward continuing treatment elsewhere, but sank again beneath her self-imposed burden of morbid thought until at last the Slough of Despond (was not Bunyan something of a metaphysician?) completely engulfed her.

There is still another item of much interest to the student of correspondences in connection with this case. Shortly before this much-loved daughter died, the mother gave birth to a child. The little one is now five years old and has never been able to talk, owing to a partial paralysis of the muscles of the throat. This, it is plain, is due to the mental picture of death held by the mother in her distress over the condition of her sick daughter, whose disease was located in the throat. Doubtless the child could be entirely cured by metaphysical treatment, but her present custodians are much opposed to anything of the kind, and nothing can be done by those interested until this unwillingness is overcome. Then the mighty Truth shall prevail!

HELEN L. MANNING.

THE medical practice of our day is, at the best, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence.—*Prof. Evans, F.R.S., London.*

UNLIMITED SPIRIT.

An obvious error is involved in the common attempt to account for the workings of spiritual truth upon a material basis. A more rational explanation of the phenomena of thought transferrence in mental healing is given by S. E. Browne in the *New York Times* as follows :

"Thought *causes* a molecular disturbance that emanates from the brain in waves similar to those produced by sound ; but it *is* something quite different. It does not need a severe mental concentration to produce these waves, for one cannot project any thought, no matter how carelessly, without producing them. When rightly understood and properly used, thought power can *never* fatigue or exhaust the system. The finding of things hidden in this way is not an uncommon thing. I have often done it myself, though never at a distance, because I have never tried ; it should not be fatiguing, however, any more than to think with the eyes open, but rather exhilarating, if properly understood. . . .

"Spirit is not in us, but contains us. Spirit is circumference, it embraces all, and is all. What can imprison it? Spirit is everywhere ; can the flesh surround it? If so, God is smaller than man, for God is spirit and spirit is God ; then how could a portion of God be separated and imprisoned, supposing God to be a personality? If it is a principle instead of a personality, the chances are even smaller. Spirit, mind, can never be confined anywhere ; its very nature is freedom, its mission limitless, and its power exhaustless. We therefore can never be any *more* spirit than we are now. We can expand some of our limitations, perhaps, which exist only from want of knowledge ; but so much of the Divine as we are can never be any more or less divine.

"If a mental scientist in Hartford can heal a patient who is in Chicago, San Francisco, or Europe even (no uncommon occurrence), it shows that no electricians are needed, viewless or otherwise, for the transportation of thought ; but that what we name *space* is mind, spirit, intelligence. A thought projected from any mind, under any circumstances, simply goes into its own element, and being an individual emanation it goes straight to the object to which it was sent, instantly, there being no distance in mind.

Being governed by its own law it is projected at the proper time, and reaches its proper place without any effort to itself, simply because it *must.* As the sun shines, a ray of sunlight costs no *effort* anywhere ; it is the law of its nature to shine. So Infinite Mind thinks, and finite minds, being rays of the Infinite, think just because they must, and without effort. Want of *knowledge* is our only limitation."

IMAGINARY DISEASES.

There are more hypochondriacs than is commonly thought, but they are now chiefly concerned about their kidneys. The number of persons who fancy they have incipient Bright's disease or diabetes is astonishing. Most of them are too timid to undergo an examination, fearing to learn that they have only a short time to live. The unnecessary suffering which they endure in secret is appalling. Instead of submitting to an examination which would, perhaps, in nine cases out of ten result in a verdict of pure nervous debility, they diet themselves according to varying health rules and alternate their hours of anguish with hours of hope.

It is harmless when the victim of imaginary disease merely refrains from the pleasant things of life, but when he applies positive remedies of the proprietary kind he works mischief with himself. Abstinence will not hurt him, but when he begins to make a drug-store of his stomach his symptoms are aggravated and he fancies that every feeling of discomfort from the abuse of drugs is a symptom of organic disease. Then his life is a burden to himself and to his friends.

The rules of good health are few and simple, and perhaps the most important is not to bother so much about the health. It is an alluring and it soon becomes an absorbing thing, this constant study of one's transitory aches. Everything else soon sinks into minor importance. Life is precarious in the most favorable circumstances, and it is folly to grow miserable over remote dangers against which it is impracticable to make provision. We should do our best with a cheerful heart, assured that the most direct and comfortable road to health is to avoid excesses in hygiene as in everything else.—*New York Commercial Advertiser.*

COMMUNICABILITY OF CANCER.

An interesting article on the alleged communicability of cancer of malignant growth appears in a recent issue of the *Medical Record.* It says, in part:

"From the time that the malignancy of cancer was recognized, the question of communicability has borne the brunt of the most earnest investigation, and the hope of its solution has stimulated the most ingenious experimentation of earnest investigators. The results of all such studies have been entirely negative. There are no proofs of which we have any knowledge that cancer has ever been directly or indirectly propagated from one human being to another. It is true that there is published an occasional case in which there would appear on superficial examination to be a direct relation between cause and effect, but when such are critically examined the theory of propagation vanishes in face of a conscientiously critical analysis. At best they are coincidental circumstances following the general law of accidents. Experiments in the lower animals have thus far amounted to nothing, and practically we are as much in the dark regarding the true etiology of cancer and its real methods of dissemination as ever. The investigations in these directions have been exceedingly interesting, although mostly instructive from a negative view. A person predisposed to any disease is always an easy victim, when any definite, exciting cause presents itself, while one without such tendencies escapes every time."

The writer concludes by saying that the death of a physician of this city from supposed inoculation of cancer "was undoubtedly one of predisposition to malignant disease that developed in due time, the supposed inoculation from a cancerous patient having no more causative relation to it than any other purely coincidental circumstance."

Long and healthy life is, in a great measure, in the hands of us all, and the deviations from health that we bring upon ourselves are, if remedial, more correctly so by dietetic means than by medicines. The former may be permanent cures; the latter are but palliatives.—*Dr. N. E. York-Davies.*

FOOD AND STRENGTH.

Henry L. Sherwood, of Astoria, Ore., in the course of conversation, said: "Having been for the last thirty years engaged in the fur business, I have been called upon very frequently to visit China, and have taken a number of trips to the islands of the Pacific and certain parts of India. I have been obliged to learn a good deal about medicine, and from the works I read conceived certain notions as to the best diet for the development of muscular strength. I studied the matter carefully, and after a long series of observations came to the conclusion that the medical writers know little or nothing of the subject, and that diet, as long as it is not absolutely deleterious, has little to do with physical development and endurance. In the early '50s I was called upon to live for months among the Indians of the Northwest, especially among the Blackfeet, Flatheads, and Gros-Ventres.

"With the exception of the latter, who eat a great quantity of fish, these tribes were almost exclusively meat-eating, and their vegetable diet was not worth reckoning. Never among white men have I seen anything like the same endurance that they displayed. They were never of heavy physique, few of them weighing 160 pounds, and most of them falling below 145, but their runners were unequalled on this continent. With a few pounds of pemmican meat dried in the sun and pounded into a homogeneous mass, one of the Blackfoot runners would set out on a journey of 300 miles over a rugged, mountainous country and never take more than five days in making the trip, while the first of them would arrive at his destination in a little over four. On a trip of over one hundred miles the best horse would stand no chance against them, even on level ground, and when once among the mountains they would laugh at all mounted pursuit, no matter how close the horsemen might be to them. The Gros-Ventres, on a fish diet, would start off to a trading-post with a pack of furs weighing 150 pounds on their backs and travel forty or fifty miles a day without apparent distress. So much for a diet exclusively compounded of either fish or flesh.

"When I went to China," Mr. Sherwood continued, "I was astonished at the wonderful feats of the coolies engaged in unload-

ing the vessels. They were usually men rather under than above the average stature of whites, but of immense depth of chest and strength of limb. Never in my life have I seen such muscular development as that of some of those coolies. The knotted muscles stood up in great ridges and bunches all over their chests, arms, and shoulders, and their short, sturdy legs bore them up like towers. I have seen one of them come up to a vessel carrying a long elastic pole over his shoulder with ropes at each end to fasten a package to it. He would take two packs of furs, tie them to the pole, stoop down so as to get his shoulder under it and trot off with his load as if it were nothing unusual. Each of these packs had been carried to the wharf by two strong seamen, one being deemed unequal to the task, and yet those coolies would move off easily under what had been considered a good load for four sailors. Four hundred pounds was no uncommon load, and some were said to be able to carry 600 or 700 pounds for long distances. These men, whose muscles were far more powerful than those of any human beings I ever saw, never tasted anything but rice from year's end to year's end. A few of the most prosperous would occasionally, say once a month, get a bit of meat or fish to eat, or now and then a little bread, but fully two-thirds of them never had anything more nutritious than rice. Bread and water, which among Americans and Europeans is considered the most meagre of all diets, would have been a feast to them, and yet their strength far exceeded that accorded those who live on a diet far more generous and nutritious according to medical science. The same thing was true of the Chinese river boatmen, who were magnificently built men, and could pull their heavy oars twenty-four hours at a stretch, receiving as food during that time a couple of handfuls of rice—about as much as an American would eat at a single meal when he had a number of other dishes on the table."—*St. Louis Post-Dispatch.*

THE only medicine for suffering, crime, and all the other woes of mankind is wisdom. If any one is interested in the laws of health, it is the poor workman, whose strength is wasted by ill-prepared and ill-selected food, whose health is sapped by bad ventilation and bad drainage, and half of whose children are massacred by disorders which might be prevented.—*Thomas H. Huxley.*

CAN MAN LIVE FOREVER?

The animal body differs from any inorganic machine in the fact that it possesses the power of self-repair. In the steam-engine, for instance, the fuel which serves for the production of steam, and subsequently for the creation of force, can do nothing toward the repair of the parts which have become worn out by use. Day by day, by constant attrition and other causes, the engine becomes less perfect and eventually must be put in order by the workman. In the animal body, however, the material which serves for the production of force is the body itself, and the substances which are taken as food are assimilated according to their character by those organs and parts which require them. The body is, therefore, undergoing continual change. The hair of yesterday is not the hair of to-day; the muscle which extends the arm is not identically the same muscle after as before its action; old material has been removed and new has been deposited to an equal extent; and though the weight and form, the chemical constitution and histological characters, have been preserved, the identity has been lost.

So long as these two actions exactly counterbalance each other life continues. If it were possible so to adjust the repair to the waste that neither would be in excess, there is no physiological reason why life, if protected against accidents, should not continue indefinitely. But this is not, with our present knowledge, possible, and consequently decomposition eventually becomes predominant and death from old age results.—*William A. Hammond, M.D., in the Mail and Express, New York.*

PHYSICIANS have learned that more harm than good has been done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases. Ten thousand times ten thousand methods have been tried, in vain, to cure diabetes. Physicians have done much harm: they have hurried many to the grave who would have recovered if left to nature. All our curative agents (so-called) are poisons, and as a consequence every dose diminishes the patient's vitality.—*Prof. Alonzo Clark, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE ROENTGEN DISCOVERY.

The discovery recently given to the world by Professor Roentgen, of Bavaria, of a peculiar mode of action of the cathode ray, which renders possible the photographing of opaque substances directly through other seemingly opaque and solid bodies, bids fair, at the present writing, to exceed even the wildest predictions that have been made of scientific progress in store for the close of the nineteenth century. The "impossible" of the stagnated materialist has already been turned into the simplest kind of a mechanical certainty in a dozen different ways during the past decade; but this latest development seems to bewilder even the most advanced devotees of progressive science.

According to Mr. Park Benjamin, in *The New York Herald* of February 14th, 1896—

"What is known as the Roentgen ray is a ray that was known to the scientific world before Franklin discovered electricity. The ray was produced very early in the eighteenth century, and was the identical ray now generated by Roentgen. What Roentgen has discovered is an extraordinary property of the ray. He has discovered, apparently, that this cathode ray is not obedient to the ordinary laws of light; that its motion is not that of other light waves, which are up and down, like the waves of the sea. It has a motion forward and backward, apparently peculiar to itself, and that is what astounds and mystifies the scientific world. If this is the fact and the cathode ray is not obedient to the same laws as other rays in its projective force, then the discovery is fundamental and there is no prophesying where it may end. It may establish altogether new theories of the creation of the universe."

It is already evident that few scientists consider the photographic phenomenon of this discovery to be its most important feature. The fundamental character of its peculiar mode of activity throws the entire universe

open to its possibilities, and it seems quite probable that photography may prove to be but its feeblest mode of expression in the physical world. Be this as it may, the discovery and attendant experiments have already proved beyond question the evidences of the higher chemistry and the statements of the more advanced scientists, viz., that the various forms of physical substance of which the earth is composed are not in structure the same as they appear in the evidence of the five senses, but that the opacity of physical things is due to a coarseness of vision which renders it impossible to see the spaces existing between particles; and that their solidity is due entirely to external resistance produced by a coarser mode of feeling which fails utterly to recognize the movements of the molecules composing the body.

From the beginning of the movement it has been a fundamental statement of metaphysics in its application to healing processes that the evidence of the senses with regard to material things is inaccurate; that modes of activity exist perpetually in the physical body of man, as in all materiality, wholly unrecognized in sense evidence; and that these unrecognized activities are the natural results of unseen forces which in reality constitute the physical life of every individual.

Flesh seems solid, though elastic, because the mode of activity of the sense through which we observe it is not adapted correctly to examine its finer structure. The cathode ray establishes an entirely different mode of activity in the process of examination. The result is, the cruder mode of activity having disappeared from the process of observation, the seeming solidity, which belongs with that mode, vanishes also, and the plate shows a shadow picture of only that part of the structure which is more dense than the degree of activity established in the experiment. Thus the flesh disappears while the bony structure remains visible. It is probable that a corresponding increase of activity will cause the bone also to vanish, while the more dense *metal* may yet remain. If this prove true, it will only be necessary to develop the right degree of activity to cause all materiality to vanish from view, under the experiment, as regards opacity and solidity in sense action. What then? Will there be nothing left but "an aching void?" We think not. Nothing has been lost but an illusive appearance. All that was real before is still real. The established activity which dispels the illusion represents the law of Reality in the physical universe. That reality always existed back of the evidence of sense, and it still remains in full force.

Development of its corresponding faculties will enable the individual to recognize both the reality and its law of expression. The degree of activity which can cause all material illusion to vanish will doubtless also bring to view that which is more real, and the vital fluid with its modes of activity may then appear to view. Tremendous possibilities lie in this realm, and it is not entirely impossible that proofs sufficient for even a "doubting Thomas" may be established with regard to a real life before the end of this remarkable century.

The human mind, properly developed, possesses the power to exercise all activities that are higher and finer than sense action. This has always been fundamental teaching of true metaphysical healing, and on both the physical and the psychic planes of action one of the most forceful applications of mental power to external healing is the faculty of *seeing through the obstructive element*, whatever it may be, thus dispelling from the realm of mental realization the illusion which for a time has held sway. This is evidently the same law of action that is involved in the cathode ray, though carried into higher degrees, where each part of materiality—in proportion as the faculty is exercised—disappears from view, while a higher reality of active being takes its place in mental realization. The power now found in the cathode ray may finally prove to be a perfectly natural function of mind, being externalized in its present mode of activity.

The developments of science are gradually but surely proving the fundamental statements of metaphysics, and metaphysical healing finds one of its strongest allies in the Roentgen discovery with regard to the penetrating mode of activity exercised in the cathode ray.

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PLAGIARISM.

NEW YORK, February 15, 1896.

EDITORS THE METAPHYSICAL MAGAZINE.

Gentlemen: In your current number, in an editorial on "Plagiarism," you refer to the article on "Psychic Development," in the issue for November, 1895, as containing "some paragraphs which bear a striking resemblance to certain portions" of my book, "The Way, The Truth, and The Life," and add: "The author seems to have submitted the article in good faith as an original production, but in justice to Dr. Dewey we gladly make this acknowledgment of the similarity of both teaching and expression," etc.

It is unfortunate that you did not give the matter more careful examina-

tion, as you would have found the entire article to be a literal reproduction of detached portions of my book, ingeniously selected and put together to read as a connected whole, the only changes being the shortening of a few sentences by transposition or the dropping of words, and connecting fragments of other sentences and paragraphs by the insertion of words to make their sense complete.

There are 1,793 words in the article as published, only eleven words in the whole being added as these connecting links; thirty-six words are in like manner omitted, and thirty-one are substitutions of similar meaning to those used by me, serving the same purpose as the additions and omissions. Instead, therefore, of "striking resemblance" of some paragraphs, and "similarity of both teaching and expression" in general, there is, with the slight exceptions noted, absolute identity of language in the entire article with the corresponding portions of the book. In these there were credited quotations from Dr. W. F. Evans, so that we have here three different mentalities residing in different localities, writing on the same theme, years apart in date, yet the last one using the exact words of the other two.

The theory of Dr. Franz Hartmann that different writers on the same theme often fall into great similarity of thought and expression will hardly explain this case, and had he known the actual facts I think he would hardly have offered it as such. So long an article of complete identity, in which so many detached portions of one composition are ingeniously selected and put together in the other, would, by the law of expression in its relation to differing mental conformation, be rendered impossible as originating in both.

The writer of the article, a professed psychic and occultist, assures me, as she did you, gentlemen, that she knew nothing whatever of my books when the article was written. Only one of two explanations, therefore, is possible: that of deliberate plagiarism or unconscious telepathy. I do not charge the first, and if she can make good the latter she will have presented to the world the most extraordinary development of psychic power yet reported, and Mr. Thomson Jay Hudson should lose no time in testing her power and using it as a triumphant vindication of the doctrine of his book—that all supposed independent clairvoyance is simply unconscious telepathy.

Very truly yours, J. H. DEWEY.

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TO BE a true follower of Buddha means in the strict sense to observe the Law, which requires one to destroy the idea of separateness and selfhood, and to identify one's self with the All; to destroy the idea that ritualism and ceremonialism are necessary for the attainment of bliss; to destroy the doubt as to the psychic potentialities of man; and to promote belief in the law of Karma, in Eternal Truth, in the ultimate Perfection of Spiritual Wisdom, and in Reincarnation. Realize these truths, act up to them, and Nirvana is gained.—*Dharmapala.*

ELOHISTIC MYSTERIES.

In what is the spiritualizing superior to the humanizing, the spiritual to the natural man?

Not in intellect—for some of the keenest observers, closest reasoners, and clearest recorders the world has ever produced rejected all spiritualizing pretensions.

Not in knowledge—for that which is not verifiable by all intelligent inquirers cannot be superior to that which is capable of verification.

Not in skill (whether in mechanics or the fine arts)—for to despise that which leads to the development of skilful manipulation is a sure way to develop and promote unskilfulness.

Not in the course of life pursued—for to withdraw from all humanizing ties and concentrate effort on conquering sense perceptions is hardly comparable with calmly following the path of duty under the leading of circumstance and the guiding of conscience, using but not abusing the gifts of nature. To lose all consciousness of the visible and sensuous, and so deprive these of the influence they were intended to exercise on the self, is certainly not to promote the progressive advance attained through natural evolution when those influences are not counteracted.

Not in aspirations for the future—for surely the expectancy of an ennobled personality on a higher plane of Being, where each is a vesture instrument or organ of the thus and therein to-be-impersonated Divine, is a more commendable anticipation than the desire for the annihilation of the personality and the absorption of the individuality in and by the Higher Self.

The highest ideal of which man is capable is drawn from the human. The root of this ideal is love; its suggester, Nature; its aim, the transformation of the impulses of desire into the aspirations of affection; its noblest expression, sympathy. Through it the personal self forgets itself in promoting the welfare of its realized humanizing ideal. This promoting influence it can only exercise through natural channels—only transmit and perpetuate through a renewable and renewed personality.

To say that man's highest ideal is found in the concept of the loss of the personality and the merging of the individuality of each in the combined individuality of the Many as the unity of the One; that to attain to the realization of this he must renounce the false consciousness of sense and endeavor to replace it by the real consciousness of Non-Sense, which is equal to unconsciousness on the present plane of Being; that consequent on and with this renunciation he must hold real knowledge to be indistinguishable from ignorance, real love from indifference, real unity from multiplicity, and so on, because this inversion is the indispensable condition of a veiled manifestation

of a disguised Higher Self which illusively conceals the truth from all but the spiritually enlightened; and to maintain that he must set the realization of this ideal before self as the sole aim of life—this is to declare that the visible universe is more than an illusion: that it is a delusion, the outcome of an hallucination of the Higher Self—a manifestation of the Higher Self in a state of hallucination—and to affirm that man, the personalized victim of the hallucinated Higher Self, can only free himself from the delusions in which he has been involved by annihilating the influence of his natural but, from this point of view, hallucinated and hallucinating surroundings.—*Henry Pratt, M.D., in The Theosophist.*

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ENSLAVED BY TRADITION.

The majority of people do not worship, and the fault is largely on the side of the Church, which has not fitted the means to the times. The words, the forms, are to-day those which helped the people three hundred years ago. They remain the same, although the fashions, the thought, the whole organization of society have changed. They seem to have acquired a sort of sanctity of their own, which was brought into prominence when, during a visit to the East, I saw how Indian converts, with their Eastern habits and tastes, were called by the English missionaries to adopt Western ways of worship in Gothic buildings with pews and churchwardens. The old forms have, of course, their value, and should be retained for the power they exercise over the minds of a minority; but, as they grew out of older forms to fit the needs of our fathers, so it would seem other forms in their turn might grow out of them to fit the needs of the present time.

The Church might surely offer out of its resources means of worship which would capture minds fed on the food of the nineteenth century and subdue their vanity. It is not hard to imagine our cathedrals rescued from the tradition which leaves them to be the hunting-ground of antiquarians and the practising places of choirs, to offer instead the music whose greatness and beauty would make hard hearts soften, proud knees bend, and dumb lips speak.—*Samuel A. Barnett, in The Contemporary Review.*

* * *

STATISTICS have been accumulated which reveal that in respect to color-blindness there is a remarkable difference between the two sexes. About three and one-half per cent. of men are color-blind to a marked extent, while not more than four-tenths of one per cent. of women are thus afflicted. This difference in color perception will strike most men who have been sent by their wives upon shopping embassies to match ribbons as understated, if anything.—*Philadelphia Record.*

DEATHLESS.

I stood at the gate of the city immortal,
Ere the sun went down the Western way,
And besought the angel to open the portal
That I might pass with the god of day.

My soul would flee from the shades descending
From the dismal dark and the death-cold dew;
I shrank with fear from the night portending
And prayed that I might with the sun pass through.

Then opened wide were the golden portals,
And a glorious angel robed in light,
With one hand raised to the city immortal
The other stretched toward the world of night,

Spoke in a voice of musical sweetness,
That thrilled to the depths of my trembling soul:
"Would'st mar the page of thy life's completeness,
And take the half, when thou hast the whole?

"The night will pass and, a new day dawning,
The sun will climb up the Eastern skies;
The darkest shadows precede the morning,
The deepest joys from thy sorrows rise.

"And thou, O soul, for the heavens yearning
Must live through cycles of endless years;
A spark of celestial fire is burning
In thee, to illume and dispel thy fears.

"Many times hast thou crossed this threshold
Coming and going; thou canst not stay;
In eternity's wheel revolves the soul
While the suns grow old and the worlds decay.

"Return to the earth, and find thy heaven
Illumined within by the sacred flame;
There shalt thou find a peace God-given,
And night to thee shall be but a name."

Entranced I listened with awe and wonder,
Then a sudden glory blazed on my sight;
And the portals closed with a roll of thunder,
While I sank down to the world of night.

—*Josephine H. Olcott.*

KINSHIP OF THE VARIOUS SENSES.

As is well known, the different worlds of sense are due not to difference in the general character of the influence that impresses each upon us, but to differences in our sensory organs. Up to a certain point the conditions underlying various worlds of special sensation are similar. This is well illustrated in the experimental fancy quoted by Professor Croom Robertson, from the German, of a man in a dark room in the vicinity of a rod which is set whirling round one of its ends at a pace beginning slowly and gradually increasing. At the outset, if he is near enough, he is sensible of physical force as he receives a blow. Removing to a distance sufficient to escape this, when the rod begins to spin from sixteen to twenty times a second a deep note assails his ear. As the pace increases the note rises, until as the speed has to be counted by tens of thousands it attains a painful shrillness, passing as the rate further increases into silence. Now, the rod may go on whirling for a considerable time without further affecting the man. But when it gains some million times a second faint rays of heat will begin to steal toward him, setting up the sensation of warmth in his skin. This warmth will grow more and more intense as the rate of revolution rises through tens, hundreds, and thousands of millions. But there is more in heaven and earth than the man, if this thus far were his sole sensorial experience, would dream of in his philosophy. Let the pace go on rising until it reach four hundred billions, and, behold! a dim red light breaks through the darkness. Now, as the rate still mounts up, heat subsides, and ultimately passes away as sound did. But the red glows more vividly; passes through yellow, green, and blue to violet, at which color the speed has attained eight hundred billions a second. The pace still increasing, the violet vanishes into darkness. Then, however much longer the rod goes on, its doings come no more within the ken of that man's senses.—*Joseph Goddard, in London Musical Opinion.*

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THE difficulty that is often felt in reconciling our knowledge of the world as it apparently should be, were our modern ideal of divinity responsible for its direction, is probably the cause which has led many men to relinquish belief in assumed knowledge of its Creator, and to seek spiritual refuge in reverent agnosticism, agnosticism which declines either to construct or accept an anthropomorphic Deity, but owns, with deepest recognition of the limits set to human penetration, its ignorance of the nature of that creative force of which the universe, with its conscious and unconscious life, is the outward and visible manifestation.—*E. M. S., in The Westminster Review.*

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FROM passion comes grief; from grief comes fear: one who is free from passion knows neither grief nor fear.—*Dharmapala.*

BOOK REVIEWS.

PSYCHOLOGY—DESCRIPTIVE AND EXPLANATORY. By George Trumbull Ladd. 676 pp. Cloth, $4.50. Published by Charles Scribner's Sons, New York.

This is a treatise of the phenomena, laws, and development of human life. The author, who is Professor of Philosophy in Yale University, gracefully acknowledges the value of teaching as a means of education to the professor as well as to the student, and gracefully offers these words of dedication to his pupils "from whose queries and observations both naïve and well considered I have derived more insight into the nature of the human mind than from reading many books." This originality of research is more valuable to the science of psychology than the innumerable books that are liable to be little more than repetition. At the same time the author has drawn much of his material from magazine articles and minor monographs which have been consulted in its preparation. The latter form of literature is inaccessible to the general reader and much of it not to be found in the public libraries. The sources of experiment have also widely increased and this phase of psychology needs especially to be noted and formulated by one who has such eminent capability as the present writer for accomplishing the work. The book is available for class use, although not designed exclusively for this purpose. One who has found in psychology a pleasure rather than a task, and made it the prevailing interest of daily life, is alone able to give it that peculiar vitality which is so much needed in this line of thought. The author is fully cognizant of the fact that to be a genuine psychologist it becomes necessary to go "back from books and laboratories to actual and concrete human life." With the idea of development as the eventual characteristic, the author gives "a clear, accurate, and comprehensive picture of the mental life of the individual man." The old and vicious theories of faculties are wholly abandoned "to the consistent tenure of the view that the formation and development of faculty is itself the chief thing which scientific psychology has to explain." Although the subject is brought to the very border of philosophy, it is yet confined strictly to its own domain.

A HAND-BOOK OF PALMISTRY. By Rosa Baughan. 32 pp. Paper, 50c. Published by George Redway, London. [For sale by The Metaphysical Publishing Co.]

When first offered to the public, some years ago, this little book met with all the critical prejudice that works on palmistry at that time incurred. The

public mind has since broadened considerably, and practical directions for reading the hand are now in more general demand. Many of the modern compilers of books on palmistry have pandered to the realistic tendencies of the day by denying the affinity of palmistry to astrology. The present author, however, believes the two to be indissolubly connected. The names assigned to the mounts are shown to have a very close connection. This is the view of all the old writers on the subject. Greek, Latin, German, Italian, Spanish, and French authorities agree as to the basis of palmistry in the planetary influences. "Dr. Saunders, in the preface to his exhaustive work (published in 1671, and dedicated to his friend William Lilly, the great astrologer), says: 'For our more orderly proceeding with this work it is, in the first place, necessary to be observed that there are seven planets—named Stellas Errantes, or wandering stars—which have each of them its separate character as they are used in astrologie; the which stars have great power over inferior bodies, and do, each of them, govern some part of man's body, and they especially have their material existence in the hand; so that, without astrologie, palmistry could not subsist and be subservient to true wisdom.'" The mistake that is often made, however, is in rendering man subservient to the stars. When their influence can be known and heeded, then will he accept their guidance and free himself from their compulsion.

EVANGEL AHVALLAH; or, The White Spectrum. By C. Josephine Barton. 430 pp. Cloth, $1.50. Published by the author, Kansas City, Mo.

This is an illustrated novel of more than passing interest. Good stories along these lines are by no means abundant. But "Evangel Ahvallah" appeals with equal force to the lover of fiction and the scientific investigator. The book is a *teacher*—especially of the young, its central character being a fit model for the guidance of children in search of a fascinating ideal. The inculcation of sound principles is the author's prime motive, and such endeavors are never so successful as when interwoven with the thread of a charming story.

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OTHER NEW PUBLICATIONS.

The Infallible Word, and How To Use It. By W. T. Ruland. Paper, 10c. Purdy Publishing Co., Chicago.

My Proof; A True Sketch. By L. H. P. 98 pp. Published by the author.

The Hartford Seminary Record, Hartford, Conn.

Propositions de Philosophie Occulte par Vurgey.

Grund Gedanken und Behandlung der Gesundheit durch Wahrheit, von M. E. Cramer, San Francisco, Cal.

Her ausgegeben, von H. H. Schroder, St. Louis, Mo.